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The Menorah

B'nai B'rith, Jewish Chautauqua Society

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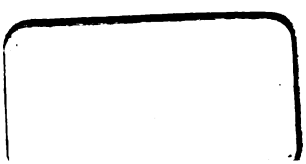

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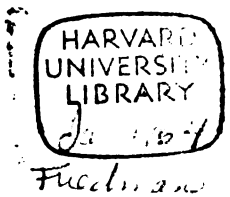

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THE MENORAH

VOL. XVIII. *JANUARY, 1895* No. 1

ANTON RUBINSTEIN*

BY DR. ADOLPH KOHUT

THEY did not send him into exile, nor place him under police surveillance, nor boycott him, the renowned artist with the Jewish name and the Oriental appearance—at least not since the young musician with his burning dark eyes, the mass of black, flowing locks and the melancholy cast around his lips knew to conquer the favor of the noble-minded grand duchess, Helen of Russia—quite the opposite. He became ordinary state councilor and "excellence;" homage was paid to him as there was never paid to a modern Orpheus, a musical magician who could worm himself into the hearts of his auditors. The Czars Nicholas, Alexander II. and III. honored him with marked distinction at every occasion; they never let him feel his lineage, that he was a sort of Hof Jude who, by his incomparable recitation on the piano, provides the great of the earth with pleasurable hours. All this was effected by a few drops of baptismal water. Anton Rubenstein, like many of his colleagues who made a reputation as virtuosos and composers, sought to wash out the "blemish of his Jewish birth" by the water from the baptismal font. He would never have succeeded to make such a career as Jew, nay, he would never have received a passport, and a man without a passport, who besides was a musician, had, a few decades since in Holy Russia, the best prospect of being transported.

The mother of the extraordinary genius was a Jewess by the name of Lowenstein, the daughter of pious Jewish parents in Lissa, province of Posen. She married the Rus-

*Translated from the *Zeitung des Judenthums.*

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sian subject, Gregor Rubenstein—or as he called himself in Russian, Gregor Romanowitsch of Berditshev—also a Jew, who would never have dreamed of having their infant prodigy baptised in the Russian Greek church, if they could have discovered a way to lay the foundation for the promising career of their blessed son. Of course there have been Jews of strong character who would never have consented to a change of religion on the part of their children—I need only cite the example of Amalie Beer, the pious mother of Giacomo Meyerbeer—but these are alas! the exceptions which confirm the rule. It is, after all, an honorable sign of the liberality of Russian society, than Anton Rubenstein was never classified in his native country as a citizen of the "second class," and that his extraction was never referred to contemptuously, whilst in Germany the anti-Semitic press and anti-Semitic critics reproached him with being the representative of Judaism in the world of music—a phrase as untrue as it is silly.

Though he "changed" and left the religion of Moses, he remained not only in his appearance but in sentiment and essentially a Jew. He possessed a very good heart, a soft emotion, and a merciful soul. It gave him heartfelt pleasure to do charity, to relieve the distress of the poor and the suffering, and to place his art at the disposal of benevolence. He never inquired into sect, nativity and extraction of the unfortunate, of the tears of the expatriated, the persecuted, the widows and orphans, that were to be dried, he only wished to know whether the starving creatures and the unfortunates which were to be relieved, were deserving of the sacrifice. In the entire history of modern art there is not a prominent musical genius—with the exception perhaps of Meyerbeer—who practiced the love of man in so noble and unstinted a manner as he did. He possessed also another marked Jewish trait, the love for his parents and the piety for the great and renowned minds who have labored as pioneers and advanced society in the path of progess.

In November, 1889, at the occasion of his celebration of the semi-centennial of his career as an artist, he published in the Russian Review, *Ruszkaja Starina*, a few reminis-

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cences of his life in which he set his mother a monument in warm, love-breathing words. She wielded a mighty influence upon the musical and moral development of Anton, and she was his first and best teacher. Next to her was another Jewish woman, Frau Barbara Gruenberg—deceased 1869—the wife of a Jewish physician in Moscow and a friend of Frau Clara Rubenstein, who brought the musical germs which slumbered in the soul of the boy and youth, to full fruition. With Julie Gruenberg—the young daughter of Barbara—a pupil of Henselt, he loved to practice on the piano.

As a young man he had to struggle severely for his existence; he ate his bread in tears, nor did he always have bread to eat. Rubenstein, who later in life, was a millionaire, did not have enough to satisfy his appetite in the beginning of his career. And his gratitude to those who had faith in his genius, and stood by him with their counsel and assistance, knew no bounds ever afterwards. In his *salon* in Petershof, where he resided during the last years of his life in a castle-like palace as a landed lord, an album was displayed, the first leaf of which showed the photo-picture of an old Polish Jew. It was a reminiscence of one of the most noteworthy events in the artist's life. He had, still a lad, advertised his first concert given in a city of Poland. But nobody came to buy tickets. Suddenly an old Polish Jew stepped into the office, put a rubel upon the counter, and said: "Give me half a dozen seats." This, my first paying hearer—thus explained Rubenstein—filled me with such unbounded delight that when, a few years later, I passed again through that town, I had a photograph taken of the old man, to preserve his picture.

His mother, as long as she lived, watched with loving solicitude every step of her beloved son, and when, in 1844, he was to go to Berlin, to study under the direction of Dehn, she applied to Giacomo Meyerbeer and Felix Mendelssohn-Bartholdy—the grandson of Moses Mendelssohn, who befriended her and Anton gave and assistance by their advice, and who actively advanced the career of the great musician.

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It is rather peculiar that the first publisher of Rubenstein's compositions was also a Jew by the name of Schlesinger, who was also the publisher of Meyerbeer's works, and who had influenced the influential dealer in music to assume the publication of Rubenstein's first production. This was a study for the piano, called "Undine," published in 1842. Robert Schuman expressed himself quite enthusiastically about it.

From Berlin he went to Vienna to seek his fortune there, but in the city, on the beautiful blue Danube, his chances of making a financial success seemed no better. For eighteen months he suffered the pangs of destitution and he would have suffered shipwreck if wealthy Jewish art-enthusiasts had not come to his aid; he had therefore a peculiar attachment for Vienna even in his declining years; the last time he played was on the 17th of March, 1893, at the residence of Baron Tedesco, placing again his art at the service of charity, at the same time petted and flattered by young and old, handsome and not handsome Jewish ladies.

Shortly before the outbreak of the March-revolution Rubenstein had returned to Berlin where he consorted much with Berthold Auerbach, discussing literature, art and the social affairs of the upper circles.

Among his later Berlin friends were a number of artists also of Jewish extraction, Josef Joachim, Heinrich Ehrlich, and Herman Wolff, of whom the latter was indebted to Rubenstein's protection for the great success of his news agency. Heinrich Ehrlich was one of the first who recognized the genius of the maestro at a time when the world looked upon him merely as an imitator of Franz Liszt.

It was mentioned before that Rubenstein in opposition to Richard Wagner, for whom he entertained great hatred, viewed the works of Jewish composers with remarkable objectivity and discussed them with benevolent impartiality. Everything great found in him an admirer. Here is his opinion of Meyerbeer and Halevy. In his interesting book "Music and its Maestri" we read: . . . Later on the public demanded an interesting, almost symphonic orchestra,

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an interesting plot and action (almost a richness of situations) the ballet as an indispensable feature and a wide frame—the grand opera had to have at least five acts. Nearly all these demands were complied with by Meyerbeer and he therefore became the type of the grand French opera. This composer has been overrated in France and underrated by the severe critics of Germany. It is true he has many a sin upon his conscience as an artist, sickly vanity, scramble for the success of the moment, want of severe self criticism, subservience to the bad taste of the public untutored in music, license in musical characteristic—but he has very great qualities, theatrical blood, very great originality in the treatment of the orchestra, powerful dramatic force and the technic of the virtuoso. Many musicians who criticise him, would be very glad if they could do equally well! At all events his "Robert," "Prophet," but especially his "Hugenots" are most remarkable operatic compositions. After him it is Halevy who must be counted as one of the most prominent masters and his "Jewess" is indeed a noteworthy work."

It cannot be my task here to characterize Rubinstein in his capacity of productive artist; only the Jewish element in his mode of composition may be distinctly pointed out. He has written about 120 works, among them a number for the piano, from ten to twenty numbers, many operas and oratorios, six symphonies and numerous songs and concerts, and it must be admitted that his racial origin, the Jewish element, play no inessential role there. It was his chief aim to revive the religious drama in a new form, to create for it a solid foundation and a lasting home, without, however, having reached the triumph of the ideal for which he reached out.

Biblical subjects he set to music with great fondness, of which Jewish authors like Julius Rodenberg, Rudolf Loewenstein, Salomon Hermann Mosenthal, and others with whom he was related in close personal friendship, wrote the text. Many of his songs bear the aroma of Oriental glow profoundly passionate and of irresistible effect. I may refer here only to No. 1, in opus 78, Hebrew melodies: "My soul

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is deaf and burdened," after Byron, by Lermondoff; to No. 3, "The Angel at Eden's Gate."

He has also written a Biblical opera, bearing the title "Moses," in eight tableaus (text by Rosenthal); "Hagar in the Desert;" an oratorio, "The Tower of Babel" (text by Rosenberg), "Paradise Lost," "Sulamith" and other works of Biblical pictures. His pious religious trend, his comprehension of the genius of Holy Writ, radiates from every one of his compositions. The genius of his creations is so grand that after his death and for many generations will they live in undiminished attraction. He made it the task of his life to found a home for religious opera—something like the home for dramatic music established by Wagner in Bayreuth. For forty years he labored for the realization of his plan, but it was not vouchsafed to him by Providence to have this ardent wish of his materialized.

In an interesting essay of his, published in 1882, he says of his views regarding the religious opera: "To hear the grand types of the Bible sung by gentlemen dressed in evening suit, white cravat, straw-colored gloves, holding before them a sheet of music, or by ladies in the most modern, often extravagant attire, has always disturbed me to a degree that banished all enjoyment. Involuntarily was I seized by the thought that all that I had felt as an 'oratorio' would have to be presented in a far grander, effective, correct and true manner on the stage, in proper costumes and decorations, and in full action. Of course, the text would have to lose its recitative and be transformed in dramatic form—a labor which to me does not appear as very difficult, and which would not detract from the musical effect. The objection raised that Biblical subjects, on account of their sacred character, have no place on the stage, I cannot agree to. That would amount to a *testimonium paupertatis*, which we would have to issue to the theatre, give it the testimony of contemptuousness, claiming, as we do, that the stage serves the highest purposes of culture and should be responsive to it. . . . But as the impression is still so generally prevailing that it would amount to a sacrilege if these

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subjects were brought upon the stage, that must be counted with, and I have conceived the plan of creating a *genre* of art presentation which should have a home of its own. This *genre*, in distinction from worldly opera, to be named the 'sacred opera' the theatre a 'sacred theatre,' as distinguished from the worldly theatre, should have artists and members of the choir educated for that species of presentations, with especial regulations for the audience. Thus I have an art temple in my mind, in which are to be produced, in chronological order, the most pregnant events of the Bible responding to the highest demands made upon art. The events, like the personalities of the Bible, are at the same time of so grand, so beautiful and so poetical a character, that a spectacular representation upon the stage, with the aid of all that art can give, cannot fail to win the favor of the public Of operas which have Biblical subjects for treatment, that of 'Joseph,' by Mehul, is probably best adapted for sacred opera. All operas are not, because their musical expression is too worldly and the treatment of the subject too responsive to the demands of the worldly opera."

Rubinstein did not confine himself to the theory, but was very active in translating his favorite idea into practice. He had the idea that the prince of one of the small German principalities would be better inclined to take the initiative, as there are met pronounced love of art and its culture. The Grand Duke of Weimar, to whom he applied, was, however, of the opinion that the execution of his plan was only feasible in very large cities. He sounded then the Prussian Minister of Cultus, Von Mühler, at Berlin, but he did not exhibit any inclination to entertain the project; the state, he thought, had no business to take the matter in hand—it was altogether the business of private enterprise. England also declined. He then laid the project before the chiefs of the Jewish congregations of Paris. These were willing to afford him financial aid, but were afraid of the public in taking the moral initiative in such a matter. Other attempts also failed, and during the later years of his life he had not relinquished the hope of seeing his project take tangible shape. He

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continued, therefore, to compose other sacred operas, like the triology "Cain and Abel," which, however, remained unfinished.

As a composer, Rubinstein became best known in Germany by his opera, "The Maccabees," text by Otto Ludwig and H. S. Mosenthal, in which the deeds of glorious generations of Jewish heroes were treated dramatically and musically. This opera, which was produced for the first time in Berlin on the 17th of April, 1875, had a triumphal march through Germany, and was received with equal acclamation by the stages in other countries. It is one of the most dramatically effective and affecting of Rubinstein's operas, full of glowing passion and magnificent character-painting. Genuine Biblical spirit dwells in this musical drama, which leaves a profound and powerful impression upon the hearers and spectators. Especially the close is treated altogether in the sense of Holy Scripture: When Judah marches at the head of the victorious Jewish army, the warriors sing his praise as king of Israel, but Judah humbly bows before the God on high—"The King of Zion is alone the Lord." Mockingly Laube once called the opera, "The Synagogue in the Burg-theatre," but the civilized world passed it by without further notice.

Leah's triumphal song, "Sound the Cymbals!" would alone suffice to preserve the memories of the grand composer for coming generations. His masterly success in the composition of the Maccabees is the best proof that his mind and heart were powerfully controlled by the Jewish character of his being, in spite of the baptismal font. When the Maccabees was first produced in Berlin, the composer was the recipient of swelling ovations. One of his admirers was Emperor William I., who conferred upon him a high decoration. However, in 1891, the present Emperor conferred upon him also the highest civic decoration, the Order, "Pour le Mèrite."

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THE IDEAL RABBI*

By Leo N. Levi

HAD I consulted my personal and private interests only, I should have declined to address you on this occasion. Even the honor I now enjoy, than which I esteem none higher, could not have tempted me to make the sacrifices which my presence involves.

One consideration alone impelled me to set aside personal interests and to accept the invitation extended by your President.

I recognized then, as I do now, that here would be convened a body which represents Judaism and the Jews of America. To those Jews and concerning that Judaism, I have a message which, humble and modest as it is, I believed and believe it my duty to deliver. To you, as the agents and envoys of your constituents, I shall entrust it, in the hope that when it shall have reached its destination, it will at least quicken thought upon a subject of the gravest moment.

When I reflect upon the purposes of this organization and the effective and enduring character of its work, I am impressed with the propriety of discussing in its councils whatever touches nearly the destiny of its ancient religion. You who have busied yourselves with equipping teachers in Israel will not deem it beyond your province to consider what is being and what should be taught to and by those teachers.

From every Jewish pulpit we are wont to hear our shortcomings and sins inquired into and condemned. Our want of piety and virtue is rebuked, and we are asked by our spiritual advisers to make our practices consistent with the faith we profess. From their exalted positions the rabbis in turn lead and drive us with appeals and denunciations, and we hearken and heed, or remain obdurate, as the case may

* Address delivered before the Union of American Hebrew Congregations in New Orleans.

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be, with never an opportunity to say one word by way of rejoinder.

To-day, from this rostrum, in the presence of and in the name of the laymen of our faith, I venture for once to "talk back."

As children, we were taught a simple faith from a simple catechism, prepared by those charged with the duty of studying, knowing and expounding the religion of our fathers. The education bestowed upon us by our progenitors, we in turn must bestow upon our descendants. We cannot escape the obligation if we would, we would not if we could. Neither can we escape the obligation to be honest with our children, and to require their teachers to be honest with us. It is our duty, as it is our privilege, when we have reached man's estate, to catechise those who have catechised us and who will catechise our children. We are entitled to know what we are asked to believe, and why. We are entitled to know what our teachers believe, and why; and when we ask, we are entitled to replies that even our children can comprehend, instead of answers that even we cannot understand.

When the mocking Heathen came to Shammai with his sneering questions, the irascible sage smote him for his effrontery, but even to him the gentle Hillel found it proper to teach our faith. If the mocker could move the great teacher to expound the law to his comprehension, shall we hesitate to ask the Reverends for light? If this were an open question, the answer would be ready and plain, but, unfortunately, precedents prove that our rights in this respect are not admitted. If we seek for light we are deemed presumptuous, and, figuratively at least, meet too often the fate which the Heathen experienced at the hands of Shammai.

Not the least, if not the most remarkable feature in the intellectual development of the nineteenth century, is the disposition to set aside everything that is ancient in order to make room for something that is modern. So prevalent is this disposition that even in the mechanical arts and sciences, in which fundamental principles have been tested until their correctness can no longer be questioned, these principles are

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ruthlessly set aside by daring innovators, in order that they may exploit some novelty with which to startle the world.

And so it may be said, that while the discoveries and inventions of the present era eclipse all those that have preceded it, nevertheless it is true that worthless novelties are more prevalent now than at any time past. If we boast, as we well may, of the remarkable achievements of science with which our age has been blessed, we must not forget that in every civilized country the patent offices are packed from cellar to dome with inventions that are without merit, and that these discarded inventions outnumber those in use in such a vast proportion as to afford food for serious reflection.

It is not, however, with innovations, discoveries and inventions in the material world that I have to deal in the present discussion. I have only referred thereto to show how all-pervasive is the spirit of discovery, the thirst for novelty and the desire for innovation during the last half of the nineteenth century.

Outside the physical and material sciences the spirit already adverted to has manifested itself with even greater emphasis. No doctrine, however time-honored, no law, however well established, no principle however completely demonstrated, has been allowed to go unchallenged during the tremendous revolution that obtains in our times. Perhaps in religion more than in any other department of human affairs has the revolutionary tendency been felt. In America especially, with a boldness that is startling, if not admirable, daring minds have assaulted every tenet of every religion with a recklessness that suggested that novelty rather than truth is the goal of their efforts. Even the Jews who have always been distinguished for conservatism have not escaped the prevalent tendency. In all ages the Jews have been distinguished for rising superior to the errors of their time, and preserving in their purity the laws, doctrines and practices of their ancient faith. Their philosophy, founded as it is upon their religion, has withstood with varying firmness, but with uniform ultimate success, the assaults made upon it during the ages by every system of adverse philosophy,

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skeptism or unbelief. Even in the present era, the vast majority of contemporary Jews are moving serenely onward, unaffected so far as their religion and philosophy are concerned, by the storms that rage around them. But in America and notably in the United States a large number of more or less enlightened Jews have surrendered themselves to the reckless and intoxicating thirst for novelty and have laid rude hands upon everything and anything that offered an opportunity for exploitation. Whatever is ancient is by them considered banal and therefore regarded as beneath the dignity of an age that riots in the drunkenness of the present, without respect for the past or the future.

The movement in which these Jews are and have been engaged is not factive, but altogether destructive. It does not build, but tears down; moreover, its destructive processes are without any rule or system, apparently having no other object than to destroy, but when the destruction is complete, there does not arise upon the ruins of what has been destroyed any new structure brought about by any process, either natural or factitious, but on the contrary, the destroyers, reveling amidst the ruins they have made, challenge the amazement and demand the admiration of those who have witnessed their performance by pointing to the destruction that they have wrought. They seem to thirst for a celebrity, that to most men would be odious, and might well exclaim that: "The aspiring youth who fired the Ephesian dome outlived in fame the pious fool who reared it."

It must not be understood, however, from the foregoing remarks that I undervalue the achievements of this century or the spirit which made them possible. Considered within its proper limits, the ambitious spirit of the nineteenth century must always remain to pale the past and light the future. It has advanced civilization more in a single generation than was its progress for the centuries before. It has uncovered many falsehoods and destroyed them to make room for truths. It has engendered the spirit of toleration and the recognition of human liberty for which we can never be too grateful. It is not with the true spirit of reform that

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any rational man can find fault, for the progress of civilization from the earliest time to the present received its impulse from reform ideas. But there is reform, and reform. There is reform and there is revolution. There always travels side by side with true reform a lawless spirit of wanton destructiveness just as marauding parties accompany a regular army.

Recurring to the Jews in America, and their participation in modern progress and modern methods, it is my purpose to consider the effect of it, especially upon the Jewish religion From the earliest times there have existed differences of opinion among learned and pious Jews in respect of religious matters. The religious literature of the Jews could scarcely have arisen but for such differences of opinion. Certainly no one who is familiar with the history of the Jews and the Jewish religion could, for one moment, question the recognized right of individual judgment. It is well, however, to ascertain the nature of the differences which have obtained from time to time among the Jews, how they arose, by what standard they were tested, and how they were disposed. These differences may be divided for convenience's sake into three classes:

First—Differences as to the true interpretation of portions of the Pentateuch.

In respect of these it may be said that learned and pious men, recognizing the divine source and authority of the five books of Moses as containing the law, differed as to the meaning of certain passages found in the law. By some the narrative portion of the Pentateuch was constructed liter ally, by others figuratively. So with ordinances contained in the Torah. But in all such cases and in respect of all such differences it may be said, without fear of contention, that the Pentateuch itself was referred to as the basis of discussion, it being recognized by all the disputants as the obligatory and God-given law.

Second—There were differences and always have been, as to the binding force of traditional doctrines and practices not directly enjoined in the Scriptures themselves. These doctrines and practices arose from interpretations of the

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scriptures by learned and pious men, and were frequently, if not generally, promulgated by reason of some local circumstance or environment. As to the continued and binding force of such doctrines and practices, there have always been differences of opinion, and these opinions have been tested by reference to the Pentateuch itself, which, in all such discussions has been regarded as the binding and God-given law.

Third—There have always been differences of opinion relative to changes in liturgies and ceremonies, brought about by altered conditions, due to the progress of civilization. Much acrimony has been developed by such differences; learned disquisitions have been made in consequence thereof, but the differences have always been considered in the light of the Torah, and the discussion has been whether they were in consonance with or opposition thereto. To any one, therefore, who studies Judaism, the conclusion is inevitable, that considered as a practical religion there is no rigidity about it. It is eminently a flexible and conforming religion, insofar as it affects the habits ofthe people and their rights, ceremonies and practices. It has for its primal object the harmony between man and God, and between man and his fellow-men, and it has adjusted itself throughout all the ages by slow and logical processes, and every environment in which it found itself situated. But in so doing it must always be remembered that it did not lose sight of its fundamental and cardinal doctrines and practices.

The differences to which I have referred, all and always arose in reference to matters not affecting the integrity of the Pentateuch or its authority as determining the essentials and criteria of Judaism. When I say this, however, I am not unmindful of the fact that, throughout the history of the Jews, there have arisen Jews by race who have assaulted Judaism itself. In almost every age there have arisen men born of Jewish parents who, contaminated by neighboring tribes or other religions, or imbued with a skeptical spirit, have made war upon the fundamental and essential doctrines and practices of Judaism. But in every such instance they were regarded and treated as foes of Judaism, and there arose

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champions of the ancient faith to do battle with the enemy, and in every instance those who sought to overthrow it were vanquished.

Aaron was a priest in Israel. He was a brother of Israel's greatest law-giver and prophet, and in performance of his priestly functions, for the worship of the Jews, set up a golden calf. This, however, was not Judaism. And when Moses returned from his visit to Sinai, he overcame the idolatrous tendency, and restored pure Monotheism as the cardinal underlying principle of the Jewish religion.

In the histories of Hezekiah, Josiah, Elijah, Isaiah, Zachariah, Ezra, Nehemiah, Malachi, and a host of other kings and prophets of Israel, we may find multiplied instances of similar nature. In all of them the integrity of Judaism was endangered by descendants of Israel, whose efforts were frustrated by Jews who not only inherited the blood, but also the faith of their fathers, and who were ever ready to shed the former to preserve the latter. Such precedents may serve as a warning against, but never as a warrant for, their repetition.

From what has preceded, we may safely apply to any department what is time-honored and traditional in Judaism the following tests:

1. Does the innovation proposed involve an assault upon the integrity and binding force of the Torah? or,

2. Is it simply a reform in some matters of ritual or ceremony not directly commanded in the Torah? or,

3. Is it merely a criticism of some interpretation of the Scripture, which the critic deems to be inaccurate, and, in connection, does the criticism proceed within the Scripture, or is it launched at it from without? In other words, is it a matter affecting the meaning of the law, without impairing its validity?

If the innovation belong to either of the last two, it must be regarded as a matter of opinion within the pale of Judaism, warranted by the progress of Judaism in the past; and even though differences engendered by such innovation may remain irreconcilable among the Jews, yet they cannot

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be regarded as inconsistent with Judaism. For example, there are Jews who contend most earnestly that the Creator must be worshiped with covered heads, who deny the right of the sexes to worship together, who insist that flesh of animals and milk shall not be partaken of at the same meal, who deem it sinful to write, smoke, cut, ride, sew, or strike a match on the Sabbath day, even if no labor be involved. On the other hand, there are Jews who take issue with the former upon all of the contentions just mentioned. Here we have differences of construction. The hermeneutics of one party does not reach the same conclusion as the hermeneutics of another, but both are agreed that the law is contained in the Pentateuch; that when it is understood it is binding, and that it does not lie within the province of man to overthrow the law or to deny its authority. They both treat it as the courts of the country treat the acts of the Legislature. The several courts or judges may differ in their interpretation of the Legislative enactments, but they all agree that the enactments are binding as law.

If, however, the innovation consists of an assault upon the authenticity and binding forces of the Pentateuch, Judaism itself is assailed. There is nothing in the history of Judaism which would even give color to the suggestion that it denies the right of individual opinion and the liberty of conscience. Even to those who are openly at war with Judaism, sincerity is accorded, and it has never been claimed that a belief in Judaism is an essential to salvation. In fact, neither Judaism nor the Jews teach that faith in anything is an essential of salvation. This is purely a Christian doctrine.

But it is requisite to ascertain the true nature of any innovation in order to determine whether it fall within or without Judaism, whether it be a departure from Judaism or not. If it be ascertained to be a departure from Judaism, it does not necessarily follow that the departure is wrong, or that he who has brought it about will be doomed. But it does not follow that the departure does not carry Judaism with it, even though it be brought about by Jews. It this

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were not so, then the departure from Judaism inaugurated by Christ and extended by his followers would have carried Judaism with it, and rendered the preservation of the ancient faith illogical and unnecessary. The doctrines and practices of the Christian religion are upheld and followed, and have been by untold millions of people. The same is true of the doctrines and practices enjoined by Mohammed, and it may be that Christianity or Mohammedism is the true religion. It is undoubtedly true that both were derived from Judaism, and yet it cannot be seriously contended by any thinking mind that either Mohammedanism or Christianity is Judaism. This is so, because in each religion which proceeded from Judaism, a new law was formulated that expressly superseded, modified or abrogated the Pentateuch. Had Christianity or Mohammedanism consisted simply of an interpretation of the Pentateuch, it might be with reason contended in favor of each that it is the true Judaism. But no such claim is made.

To illustrate the distinction which I undertake to make, let me briefly refer to the schisms in the Christian church. The Church of Rome, the Greek church and the various Protestant denominations differ widely in their interpretation of both the old and the new Testaments, but they all agree that the arbiter between them in their differences is the Bible; hence, they may all, with reason, claim to be Christian churches. But if a denomination should arise, following the ethical parts of the Christian religion, but nevertheless denying the divinity of Christ and the binding force of his decrees, no man would be absurd enough to call it Christian. It is equally true that any man or denomination denying the binding force of the Pentateuch as containing the divine law is without the pale of Judaism.

In the light of the propositions already laid down, let us consider the so-called Jewish reform movement in America. For convenience, we will assume that it has been in existence for half a century. The first and most striking feature in reference thereto is its want of system. It has been spasmodic, erratic, and altogether negative. It has

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never had a great leader. It has none now. No one has arisen as a reformer with a defined idea or policy around which gather earnest disciples and followers, but, on the contrary the entire movement is chaotic, sensational and illogical.

It cannot be tested as a whole, because it has no unity. There is no cohesion among those who have projected and propelled it except that cohesion which arises from negation. Each so-called reformer has been a leader instead of a follower, each has been a law unto himself; each has denied any standard except that formulated by himself, each has denied the leadership of all others and has assumed it for himself. The so-called reform movement in each congregation differs from that of all others and even in a particular congregation, the movement takes its complexion from the minister, who for the time being occupies the pulpit; and so it has come to pass repeatedly, when the minister has died or resigned his position in a congregation, that his successor has preached a so-called reform Judaism which did not consist with that which prevailed during the incumbency of his predecessor. The Judaism of no reform congregation therefore can be defined by reference to that of any other, and they resemble one another chiefly in the fact that they are all differentiated from so-called orthodox Judaism.

The bewilderment which necessarily arises from the fact that from each pulpit claiming to be Jewish, a different Judaism is taught, suggests the necessity of testing these various and conflicting religions by reference to some standard. That standard must be true Judaism. All of the so-called reformers proclaim themselves as Jews and that their teachings are true Judaism. All claim kinship with all other Jews in religious matters. These claims are more or less disputed and the so-called reformers are denounced by a vast majority of contemporary Jews, as radical departers, not only from mere forms and practices, but from essential Judaism. In many cases these denunciations are not confined to those who are termed orthodox Jews, but so-called reformers denounce other so-called reformers as having

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departed from the true faith. To those who are wedded and obstinately cling to the Scriptures, to their literal interpretation and to all the customs and practices imposed by the rabbis, by interpretation or otherwise, any innovation is in conflict with Judaism.

There is, however, another class, and in it are embraced the most enlightened Jews, orthodox and reform, who, however, willing in difference to change conditions, to drop obsolete customs, rites and ceremonies, not enjoined in the Pentateuch, are yet unwilling to depart from the essentials of their ancient faith, and to them it becomes a matter of last importance to have a standard by which to test the differences that exist between the so called orthodox and the so-called reformers.

What, then, is the common ground upon which all Jews can stand? As we have already seen, in times past, when differences arose as to interpretations, or as to practices enjoined otherwise than in the Torah, the Torah itself was the arbiter. Is it still so? The laymen who have neither time, opportunity nor inclination to study minutely the history and the development of the Jewish religion, and who by reason of their ignorance in respect of these matters are utterly confounded by the difference that exists among the ministers, have a right to know what is the common ground upon which all Jews can and must stand, and it is the duty of the rabbis to answer the questions that come from the lips of every earnest and bewildered Jew. What is Judaism? What are its criteria? What are its characteristics? How is it differentiated from all other religions? What is it necessary to believe and to do in order to be a Jew religiously? And be it remembered, when these questions are propounded, that the earnest seeker after information does not ask, What shall I believe? What shall I do to be saved, what shall I believe and what shall I do to meet the favor of the Almighty, and what shall I believe in order to lead a pure life? But what is necessary to believe, and what is necessary to do, to bring myself within the defined limits of Judaism?

As one of those who are so confused by the differences

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that have arisen, I venture to remark that the ethics of Christianity, Confucianism, and even Buddhism, if followed, would result in a pure life, in justice and mercy to our fellow-men, in the presence of all those virtues which elevate and ennoble mankind. But these ethics are common to all enlightened religions and of themselves do not constitute a religion. Each of the religions named is differentiated in one or more particulars from the others, and Judaism, if it be a religion, is likewise differentiated.

Wherein and how?

Again and again the demand goes forth from those who are iguorant to those who are learned.

It would seem that so simple a question addressed to those who have devoted their lives to a study of the Jewish religion should meet with a prompt and explicit reply. But in this country, and from the so-called reform leaders, it is apparently impossible to extract an answer. Will the rank and file always submit to their silence?

In the *Menorah* for July, 1887, in behalf of thousands of Jews bewildered and confused as I was then and am now, I addressed an open letter to the rabbis of America, setting forth the difficulties under which I and those similarly situated were suffering, and earnestly, humbly and respectfully prayed for an answer to certain questions contained in the letter. All the questions were subsidiary to and finally led up to the one controlling question—What is Judaism? Define it, tell us what it is.

In adverting now to that letter, I appreciate that I may, with some show of justice, be charged with indelicacy, and if the matter under discussion were of less moment, I should refrain from calling attention to the communication. I am impressed, however, with the conviction that in writing it I was not writing for myself alone, but for a large class and that when it was published it ceased to be mine and becamethe property of all those in a like situation with myself. This impression is strengthened by the reception which the letter received from the Jewish press in this country and abroad. I cannot here undertake to

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quote all, or even any portion of what was said by the press about it. To acquit myself, however, of an apparent want of modesty, I will quote a few expressions to show that I cannot with reason claim a proprietary interest in the questions.

The *Jewish Free Press* of St. Louis, July 8, 1887, says:

"The American Jewish youth is waiting with bated breath for an answer to the questions propounded by Mr. Levi, and which are re-echoed from a hundred thousand young Jewish souls."

On July 22, 1887, the *Jewish Spectator*, of Memphis, was temporarily in charge of Mr. B. W. Hirsh, a brilliant lawyer. On that date, a leader warmly commending my article, and insisting that it be answered, appeared.

The *American Hebrew* of New York, July 8, 1887, after quoting my article in the MENORAH, says:

"We have no doubt that Mr. Levi gives expression to the thoughts of thousands of sincere Israelites, and the answer should be given to him by those entrusted with the position of speaking in the name of Judaism. Though an individual propounds the questions, they are, in fact, the queries on the lips of the Jewish community. It is high time that the people should hear from the lips of their teachers 'What Judaism is,' and not as the custom has been, 'What Judaism is not.' Should the appointed exponents of the Jewish religion fail to vouchsafe the coveted information, laymen may have to step forward and perform the teachers' task."

The *Jewish Exponent*, of Philadelphia, on July 8, 1887, commenting on the article, says: "It is, in effect, a call upon the Reform movement to define its position."

To an impartial observer, it would certainly appear that questions so simple and so earnest, insisted upon by so many who are entitled to be informed, should have been answered.

How, in fact, were they received, and how answered by those whose duty it was to reply?

In the September MENORAH, 1887, Rev. Dr. L. Kleeberg, of New Haven, Conn., undertaking to answer the questions says in effect: "The ethical element of the Bible must be considered as the real essence of Judaism." Then follow passages from the Scripture as to the duty of man, enjoining con-

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duct required by every religion of note, such as Christianity, Mohammedanism, etc. The ethical teachings upon which Dr. Kleeberg insists are enjoined in the XV. Psalm, and these ethical teachings, or this "ethical element" to use his own language is his answer as to what is the real essence of Judaism. The learned doctor seems to have overlooked the fact that the question is not: "What is the real essence of Judaism," but "What is Judaism?" and he seems to have entirely overlooked the fact that all religions teach the particular ethical doctrines to which he has called attention. The pertinent query arises: If a man lives as enjoined in the XV. Psalm, shall we ipso facto call him a Jew, a Christian, a Mohammedan, or what?

In the same magazine for October, 1887, the Rev. Dr. B. Felsenthal, of Chicago, prints his answer in German. In the November number of the same magazine the same reply appears in English. I quote from the English version wherein he says: "Judaism as a religion, is a power which sanctifies our life, and which rests upon the fundamental principle of the acknowledgment of a soul and individual primitive power that conditions and fosters morality; a power in life which germinated and developed itself and progressed in the midst of Israel and the Jews. Judaism is furthermore a religion which has established for itself such customs, laws, institutions and ceremonies which were made necessary by and fitted to the respective local and timely circumstances and conditions of life among the Jews."

Again he says:

"Let us clearly understand it that we recognize and have to consider as a Jew, anyone who says of himself that he is a Jew, who declares that he finds himself in spiritual connection with Judaism, who maintains that his whole mental life roots within the soil of Judaism."

It is difficult to criticize such a nebulous answer. If it means anything, it means that he is a Jew who claims to be a Jew. This certainly does not resolve any doubts, or offer any standard by which to test the claims of conflicting religious schemes all claiming to be Jewish.

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On August 15th, 1887, in the *Jewish Spectator* published at Memphis, Tenn., the Rev. Dr. M. Samfield, the editor, says:

"We may safely predict that no replies will come forth to the interrogatories published in the MENORAH, not because they are questions answerless and irrefutable, but simply to furnish Mr. Leo N. Levi with all the information he desires in response to the thirty questions, would involve the publication of about fifteen octavo volumes, printed in minion type. We hope that no American Rabbi will undertake the gigantic task.

Judaism is assuredly a most complex religion if it cannot be defined inside of the limits named by him.

The Rev. Dr. Voorsanger, in the *Jewish Times*, of San Francisco, published Aug. 12th, 1887, undertakes to reply, but instead writes a most eloquent sermon showing how a man can live a pure and virtuous life. This sermon might have been written or preached by any Christian minister, any follower of Mohammed, Buddha or Confucius. It nowhere undertakes to give a definition, but devotes itself to the proposition that a man may live a pure life, and be virtuous without any theology or definitions. This may be true, although I think the contrary is easily shown. But, true or not, it is no answer to the questions propounded.

Rev. H. M. Bien, of Vicksburg, undertook to answer in six sermons which are not to be had in book-form, but the value of his answer is destroyed by the fact that it does not undertake to define Judaism, but does undertake to define the religious tenets of the author. He adopts the XIX. Psalm, as furnishing the correct guide for love towards God, and duty towards man, and discourses with more or less eloquence upon his theme. But again it may be said that he has not given any answer to the query propounded.

In the MENORAH for October, 1887, he says:

" 'And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness and justice, and in loving kindness, and in mercy; and thou shalt know thy God.'—Hosea xi, 22-23.

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"This formula contains a full and comprehensive definition of Judaism—what it is *per se*, in theory and practice, what it is, was and forever will be, what are its criteria, its characteristics by which it is distinguished from all other creeds and systems.

"Judaism is the religion of the three-fold covenant between God and Man, God and Israel, is recorded and preserved in the Torah, written by Moses in the Book of the Covenant (Exodus xxiv, 1-8; II Kings xxii, 8-10; xxiii, 24), expounded and reduced to practice at different times by Moses, the prophets, sages, and lawfully constituted bodies of Israel."

Many other efforts, more or less ambitious, were made to furnish answers the questions. None except those that I have mentioned need be dignified by any reference to them here. Suffice that they were less meritorious and further from answering the questions or any one of them than those to which I have referred. In passing, I think it but just to say, in respect to Dr. Wise, that while his answer may not be sufficiently comprehensive, at least it has the merit of being a definition. It undertakes to assign Judaism to its proximate genus and to differentiate it from all other religions by a mention of its specific differences. Whether it be sufficient and accurate enough, I am unable to determine. If it be accurate, if it be comprehensive, it ought to gain for itself the consensus of all other rabbis, whether reform or orthodox. If it be inaccurate, it should be criticized by other rabbis.

It is manifest that with the single exception of Dr. Wise, none of those whose replies have come to my attention have undertaken to give a definition of Judaism. Many have contended that it cannot be defined. If so, there must be reason for it, and we are entitled to know the reason. When, however, such authority as Dr. Wise and others undertake to define it, and when we find that lexicographers, philosophers, students and scientific men do define it to the comprehension of all men, we cannot be expected to accede to the proposition that Judaism is incapable of definition. Shall it not then be defined for us by those who avowedly preach

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and expound it? Shall we not demand such a definition, and when the statements are made in response to our demand, how shall we test them?

Prof. C. P. Thiele of the University of Leyden, in his article on Religion published in the Encyclopedia Brittannica, says: "Not only has every religion, as a whole, and every religious group, to be compared with others, that we may know in what particular qualities it agrees with or differs from them, and that we may determine its special characteristics, but, before this can be done, comparative study on a much larger scale must precede. Every religion has two prominent constituent elements, the one theoretical, the other practical, religious ideas and religious acts. The ideas may be vague conceptions, concrete myths, precise dogmas, either handed over by tradition or recorded in sacred books combined or not into systems of mythology and dogmatics, summarized or not in a creed or symbol, and there is no living religion without something like a doctrine. On the other hand, a doctrine, however elaborate does not constitute a religion. Scarcely less than by its leading ideas, a religion is characterized by its rites and institutions, including in the higher phases of development, moral precepts in the higher phases of ethical principles. It happens but very seldom, if ever, that those two elements balance each other. In different religions they are commonly found in very different proportions, some faiths being pre-eminently doctrinal or dogmatic, others pre-eminently ritualistic or ethical, but where one of them is wantng entirely religion no longer exists. Not that dogma and ritual are religion, they are only its necessary manifestations, the embodiment of what must be considered as its very life and essence, of that which as an inner conviction must be distinguished from a doctrine or creed—a belief.

All of the standard dictionaries define religion as "The recognition of God, as an object of worship, love and obedience." The Imperial Dictionary further defines it as "The feeling of reverence which men entertain towards a supreme being, or any order of beings conceived by them as command-

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ing reverence from the possession of superhuman control over the destiny of man or the power of nature."

As explanatory of the latter definition, the Imperial-Dictionary quotes as follows from Prof. Max Müller: "It may be easily perceived that religion means at least two very different things. When we speak of the Jewish or Christian religion or the Hindu, we mean a body of doctrines handed down by tradition or in canonical books, and containing all that constituted the faith of Jew or Christian or Hindu. Using religion in that sense, we might say that a man has changed his religion—that is, that he has adopted the Christiah instead of the Brahamanical body of religious doctrines, just as a man may learn to speak English instead of Hindu stani."

But religion is also used in a different sense. As that is a faculty of speech independent of all historical forms of language, so we may speak of a faculty of faith in man independent of all historical religions. If we say that it is religion which distinguishes man from the animal, we do not mean the Christian or the Jewish religion only. We do not mean any special religion, but we mean a mental faculty, that faculty which, independent of, nay, in spite of sense or reason, enables man to apprehend the Infinite under different names and in varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetishes would be possible; and if we will listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God.

Here we perceive a distinction which has been lost sight of almost altogether in the answers of the Rabbis heretofore adverted to.

Judaism is defined in all of the standard dictionaries as "the religious doctrine and rites of the Jews as enjoined in the laws of Moses." I do not quote this definition as being absolutely correct, but merely for the purpose of showing that Judaism is susceptible of definition, and that its definition has been undertaken by lexicographers, whose efforts in

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that direction, whether successful or not, are at least comprehensible, and if not correct may be made so. Those who are in touch with Judaism and whose vocation it is to study it, may certainly enlarge or correct the definition as given in the dictionaries, if that definition requires enlargement or qualification.

There is no religion, and can be none that does not embrace both doctrines and rites. In every religion there must be contained a doctrine, a belief, a command, as well as a mode of life. The acceptance of such doctrines and beliefs, obedience to such commands and conforming with such mode of life, are the requirements of the particular religion, and those who do not recognize such requirements place themselves beyond the pale of the religion. And this is true, without reference to the virtue of sinfulness of the particular individual. History is full of instances of virtuous practices of free-thinkers, skeptics, and even atheists. Pure and noble men have existed in all religions, and there is doubtless some community of spirits among all virtuous men. But it would be absurd to contend because there is much in common among all good men, that all good men are therefore Christians, Buddhists, Jews or Mohammedans. All enlightened religions have a common goal, each seeking to reach it by different roads or methods. True tolerance recognizes this, and it is in no wise impaired by the claim on the part of each particular religion that its road and its methods are superior to all others.

The great age, the glorious history, the magnificent achievements and the enduring quality of Judaism must certainly commend it to the earnest attention of every member of the Jewish race. It should be approached by him, with what Mr. Gladstone calls "reverential awe." its criteria, characteristics and essentials should be more earnestly considered, and, if found true, as earnestly observed. Those who are charged, or have charged themselves with studying and expounding Judaism, to say the least, place themselves in a ridiculous attitude if they decline to make the understanding of this ancient faith an easy matter to all men. It should be

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demanded by every Jew, that his minister should explain to him in clear and explicit terms what is the religion of his forefathers and what are its essentials.

I anticipate that what I have said will be criticized by those claiming to have a catholic spirit. It will be contended that I am seeking to build a wall around Judaism so as to segregate it from all other faiths and thus engender a spirit of intolerance. It will be asked, as has already been asked, what matter it whether we hold to a certain faith or practice certain ceremonies, so long as we lead a pure and virtuous life. Such a question cannot well be disregarded, for if it be unimportant to hold to any particular religion, or to practice any particular rites or ceremonies, then the complaint which is the basis of this discussion, is itself without foundation. I hold that it is of the least importance that a man should follow a particular religion in order to lead a virtuous life, and when I say "man" I do not mean a particular man or a particular class of men, but I mean man in general.

While the child is of tender years, a command from the parent is susceptible of enforcement, either through love or fear on the part of the child for the parent. But there comes a time in the life of the child when its mind expands; and when its reason demands an explanation of the mandates which it is called upon to obey. If the father shall tell the child that he must lie or steal, or commit violence, the child will ask why? The birds and beasts that the child sees about him practice deception, commit theft, and visit violence upon other birds and beasts. Why then should the child abstain from these things, which it has set before it by example every day of its life? The parent will promptly respond that the child must abstain, because lying, stealing and violence are wrong. The child will then ask why is it wrong? Shall the parent content the inquiring mind by saying that it is wrong, because I, the parent, have so decreed? Surely not. Will he undertake to find a basis in reason for the proposition that lying, stealing and killing are wrong? Has anyone ever been able to demonstrate, without reference to some revealed law, that man commits a sin when he lies, steals or kills?

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I am not unmindful of the argument that every man possesses certain rights, and that whoever invades those rights commits a wrong; that every man has a right of life, liberty, property, and reputation, and that whoever invades these rights commits a wrong. But if these propositions are to be accepted as self-evident (and unless they be self-evident they cannot be accepted), are they not equally applicable to every species of the animal kingdom,as well as to man? Does it not follow that lying, stealing and violence on the part of the lion and tiger or any other animal involve the commission of sin?

Such consideration must drive the parent at last to a choice between teaching morality as a matter of expediency only, or as obedience to the Divine law. If he elects to teach morality as divinely ordained, he must be able to explain to the child when, where and under what circumstauces the law was given, and why it is obligatory. This involves the teaching not only of religion in its general aspect, but involves the teaching of a particular religion.

I apprehend, however, that it requires no great argument to impress upon every Jew the importance of teaching Judaism to his children. There is no great need, however, of impressing upon the Jews the importance of teaching true Judaism to their children. It is a grave breach of faith to a child to teach it a religion which the teacher does not believe to be true. For sooner or later the child will discover what the teacher regards as spurious, and will indiscriminately set aside the entire lesson, because of that therein contained, which is discredited by the teacher. But upon higher grounds than even the welfare of the child should every man avoid teaching what he believes to be false. No teacher of religion, whatever be its form, can justify falsehood and hypocrisy upon any ground whatsoever, any more than can any man justify lying or any other fotm of wrong-doing. Doing evil that good may come of it is a pernicious doctrine that can find no appropriate place in any religious scheme, nor in the life of any virtuous man. We cannot escape the obligation to teach a religion to our children, nor the obliga-

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tion to see that those charged with the task of teaching are sincere in their work. It becomes, therefore, for this reason alone, if for no other, of the utmost importance that the teachers of all the particular religions shall be sincere in their teachings, and shall be in accord as to the essentials of the religion they teach. For this reason, among others, Jewish laymen should persist in their demand that the rabbis shall define Judaism, and shall stand by it or leave it.

I have already shown that the so-called reform rabbis in the United States are not generally in accord, and they are unable or unwilling to define Judaism, and to indicate the common ground upon which they stand, however great their differences may be upon minor matters. In many instances they have suffered themselves to become intoxicated by the inconoclastic and revolutionary spirit of the age. They have yielded themselves to the superficial skepticism of the present era, which is, after all, but a repetition of the same manifestations at different periods of the world's history. Whenever a man has made great progress in the subjugation of nature to his own wants he has set up his own reason, his own intellect, as an object of worship. The human understanding is set up by a process of deification to be worshiped by itself. It undertakes to test every proposition by its own powers, and whatever it is not able to grasp, conceive or comprehend it rejects as necessarily untrue.

Even in the time of that great philosopher, Montaigne, it was the case, and of it he says:

" 'This a very great presumption to slight and condemn all things for false that do not appear to us likely to be true, which is the ordinary vice of such as fancy themselves wiser than their neighbors. Reason has instracted me that resolutely to condemn anything for false and impossible, is to circumscribe and limit the will of God and the power of nature, within the bounds of my own capacity, than which no folly can be greater. If we give the names of monster and miracle to everything our reason cannot comprehend, how many such are continually presented before our eyes! Let us but consider through what clouds, as it were, groping

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through what darkness, our teachers lead us to the knowledge of most of the things which we apply our studies to, and we shall find that it is rather custom than knowledge that takes away the wonder and renders them easy and familiar to us, and that if those things were now newly presented to us we should take them as strange and incredible if not more so than any others."

"He that had never seen a river imagined the first he met with to be a sea; and the greatest things that have fallen within our knowledge, we conclude the extremes that nature makes of the kind. Things grow familiar to men's minds by being often seen, so that they neither admire nor are inquisitive into things they daily see (Cicero). The novelty rather than the greatness of things tempts us to inquire into their causes. But we are to judge with more reverence, and with greater acknowledgment of our own ignorance and infirmity of the infinite power of nature. How many unlikely things are there testified by people of very good repute which, if we cannot persuade ourselves absolutely to believe, we ought at least to leave them in suspense, for to condemn them as impossible is by a tremarious presumption to pretend to know the utmost bounds of possibility."

The innovations which find their genesis in such a mental process as is here condemned are necessarily diverse and without cohesion, because the mental process differs in the ratio of the minds in which they occur. And when to this erratic mental process is added an abnormal thirst for novelty, it is readily conceivable how great and how numerous must be the consequent errors.

Lord Bacon in his essay on Innovations justly appreciates and gives warning against this tendency in the following words:

"Beware that it be the reformation that draweth on the change and not the desire for change that pretendeth the reformation; and lastly that the novelty, though it be not rejected, yet be held for a suspect."

It would be easy to show how the greatest minds of every age have reached the conclusion that there can be no greater

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folly than to limit one's faith to facts that the mind can comprehend and fully explain. It would be equally easy to demonstrate by authority that the understanding or reason can not safely be relied upon as a guide to conduct. If reason is set up as an object of worship or even as a guide to conduct, it should possess the quality of constancy, it should operate uniformly in all men, and all men possessed of the same data should reach the same conclusion. But, on the contrary, nothing is so inconsistent as reason. It not only operates differently in different men, in different eras, but it operates differently in the same man at different times. If truth or the conception of it is to depend upon the constant changes in the operations of the human intellect, it is worthy of man's aspirations. But the truth exists whether men apprehend it or not; and it cannot be measured by man's capacity to apprehend it.

Mr. Edison, one of the foremost, if not the foremost man of his time, one who has done more to distinguish this age, than any other, one who has mastered more mysteries of nature than any other man of his time, has truly observed that "We don't know a millionth part of one per cent about anything." Again he has said: "I find that the conceit of man is in the inverse ration to the square of his knowledge." This is but stating in a different way a proposition accepted of all wise men, that the greater our learning, and the greater our wisdom, the more we appreciate how little we know, and how much is beyond the capacity of man to know. Nothing could so clearly demonstrate the inconsistency and the importance of reason as the subject of this discussion. Men who have refused and do refuse to believe those things which their reason cannot comprehend or explain, find themselves totally unable by resort to their reason and understanding, to explain so simple and historical a fact as the essential nature of Judaism. It is a common error to claim that a want of faith is peculiar to men of great learning and wisdom, and that the enlightenment of his age is responsible for the decadence of faith. That this is an error is easily shown. Faith is no easier or harder now than it was afore

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time. The discoveries of this age render it no more difficult to believe the Bible than in times gone by. The ethical qualities of the Bible are not impaired in the least by any discoveries of science in this or any other age, and as to the narrative portion of the Scriptures scientific discoveries have not augmented the difficulties over what they were two thousand years ago. It was as difficult for a human mind to comprehend and believe the portions of the Bible twenty centuries ago as it is now. Skepticism has always arisen from the deification of the human intellect by superficial thinkers who do not realize that, with the infinite, the most exalted mind compares no better than the lowest. It is true that increase of knowledge involved the decrease of superstitions and in the decadence of superstition faith necessarily suffered. Superstition bears the same relation to faith that alchemy does to chemistry. It is doubtless true that chemistry has suffered by reason of relation to alchemy, but it would be the height of folly to entirely set aside and decry chemistry, because it was once allied with the spurious doctrines of false science. True wisdom dictates that we should separate the wheat from the chaff, that we should rid ourselves of the false and safeguard the true. This distinction which wisdom demands has not been observed by many so-called Reform Rabbis in the United States. With them there has been no preservation or constructive process. It is not to be gainsaid that even those who have departed radically from the traditional faith of their fathers have preached virtue and right of conduct. But upon what basis? They have not derived it from God, nor from his law, but from their own minds. They have based it upon utility, man's nature, man's natural rights, duties, etc., leaving it at last without any warmth or vitality which stir the emotions and influence the heart. The religion which they have taught is like an artificial flower which may deceive the eye for a time but when closely inspected excites the keenest disappointment.

There can be no religion without faith, and that faith cannot be limited by man's power of comprehension. Even when it involves something beyond the comprehension of the intellect, it is not repugnant to reason, for it is altogether reasonable that revelation and miracles should have occurred for the ends for which they did occur. To deny that they could have occurred is to deny the omnipotence of the Creator and to limit His power to those achievements that man can understand.

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Moreover, the extraordinary occurrences that men reject on the ground of reason were in no sense more wonderful than those which we see them daily and unhesitatingly accept. They differ in phenomena that are daily apparent only in their rarity. The faith that is made to accommodate itself to the powers of comprehension in the individual begins and ends nowhere, for, as has been shown, the power of comprehension is constantly changing and necessarily the faith must change with it. The faith that is based on reason alone, as reason is defined by the so-called Reformers, is in the highest senset unreasonable, for it has no stability and cannot be imparted to others. No man can teach a faith that has such narrow limitations, neither can he inspire faith in his reason, for to inspire faith in his reason he must have reason in his faith. The Jews in America cannot with safety permit the demoralization which exists in their synagogues to continue. If they desire to preserve their ancient religion and impart it to their children, they must insist that their spiritual leaders shall define that religion, adhere to it themselves, and teach it to the congregants. Such a demand made by the members of each congregation upon their respective ministers will, doubtless, result in much temporary demoralization, acrimony and strife. Many of those who are now posing as Jewish rabbis will doubtless find that they must recede from some of the propositions they have held, or must separate themselves from Judaism. But when that is accomplished, we will no longer see the sacred doctrines of Judaism assailed from Jewish pulpits to Jewish hearers by so-called Jewish rabbis. Time and again have the priests among the Jews taught false doctrines, time and again have they been compelled to recant or depart from the Jewish fold. When Ezra came he found the law being violated by the priests and disregarded by the people, and with the aid of Nehemiah he drove out the false priests and led the people back to an observance of the law.

History repeats itself, and in this country there will arise some one who, animated with the spirit that governed the life of Ezra, will point out to the people wherein they are disregarding the law, and by inspiring the people with love and obedience for the law, will cause them to scourge from the pulpits the false priests who are scandalizing the ancient faith.

The people are ripe for the coming of such a leader. They have come to distrust their rabbis. They have come to regard with indifference the doctrines which are preached

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from the pulpit. They find themselves unable to teach morality to their children except upon grounds of expediency. They find, in short, that they have departed from their ancient bearings, and are drifting without rudder or compass; they are beginning to look coldly upon rabbis who recommend themselves almost exclusively by their skill in oratory, by their grace of diction, by their capacity to entertain, but who are wanting in the true elements of the ideal rabbi.

The ideal rabbi, for whose coming they are longing, will be a man imbued with faith in God's law as written in Torah; he will study it with a broad and liberal mind, seeking always to comprehend the will of the Creator to the end that he may observe it; he will be imbued with this faith and imbued with this understanding, devoting himself to teaching and practicing the ancient religion not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's highest nature. To him eloquence will consist in deeds, not words; to him entertainment will only be an incident to instruction; to him theology only an aid to piety; to him ceremonies will be divinely ordered means to a divinely ordered end; to him the human intelligence will be infinitely small compared with the infinite mind of God; to him man will be most clearly distinguished from the animal in that he has received by revelation the will of God.

Such a man, believing, following, teaching and practicing the doctrine, the rites and ceremonies of Judaism, will stand forth before the eyes of the Jews as a leader to be followed. Around him will be gathered disciples eager to learn and eager to follow, and the multitude will take from his lips and from the lips of his disciples the truths which have been hidden from them so long. And, as in the days of Ezra, after many years of indifference the people will gather in the temples to pray with a truly worshipful spirit. It is only then that the doubts, the vexations, the groanings of spirit which now so commonly manifest themselves among the people will disappear; then will the people rest their doubts, their difficulties and their troubles upon the altar of their faith, accepting whatever betides as the will of their Creator. With Edwin Booth, each man will then consider "That life is a great big spelling book, and on every page we turn the words grow harder to understand the meaning of, but there is a nearing, and when the last leaf flops over we will know the whole lesson by heart."

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JUDAISM AND REFORM

A reply to LEO N. LEVI, *of Galveston*

BY DR. K. KOHLER

"SATAN, when vexing and torturing Job, was prompted by the highest motives," our rabbis say. He desired the cause of righteousness to gain another great triumph. "Dissension and strife emanating from pure and sacred motives will always bear lasting fruit." I doubt not for a moment that Mr. Leo N. Levi, in arraigning the Reform movement and the Reform leaders in American Israel before the assembled representatives of the Union of American Hebrew Congregations in New Orleans the other day, was inspired by the purest and highest motives. He finds the Reform movement among the Jews in America "not factive, but destructive; not positive, but altogether negative; not guided by a clear, defined system, but chaotic, spasmodic, erratic, sensational and illogical." Consequently, he insists upon "a standard of Judaism by which all the differences between the so-called orthodox and the so-called reformers can be tested," so that all those who do not subscribe to that standard should be "forced to step down and out." And there is no denying the fact that there is a great deal of truth in the charges he makes against the Reform tendency in America. Arbitrariness and anarchy are found to some extent in our Reform camp. Every Reform preacher, especially if his voice attracts a large number of Gentile hearers, is a law unto himself. His personal success is the only criterion by which his relations to Judaism in general are judged by his particular congregation. Consequently you can find in many a Reform temple the venerable mother-religion arrayed in vesture altogether borrowed from the haughty and defiant daughter, without a feature to betoken that she is the mistress, proud of her nobility and hoary age, or you hear so much about modern science and the modern creed, and so little about the sacred heritage of the past, that you forget altogether that

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you are in a house where the God of Abraham, of Moses and of Isaiah is to be worshiped. To be sure, all these perilous excesses of Reform deserve the sharpest possible rebuke, and to sound the tocsin of alarm and call a halt to reckless leaders, is to benefit the cause of Judaism and its healthy progress.

But Mr. Levi is by no means satisfied with pointing out existing abuses. He lays the sins and shortcomings of some at the door of all Reform rabbis, and does not shrink from belittling the great, whole-souled and courageous pioneers of Reform who brought every sacrifice possible for the defence and the maintenance of Judaism in order to rescue her from decay and stagnation. Assuming to speak in the name of the laity against the rabbis as a class, the orator of the convention throws the gauntlet at the whole body of ministers. Why he ignores the orthodox rabbis of America; whether they are above reproach and blame, or beneath his notice, remains doubtful,—and then he undertakes to set up a true criterion, an infallible standard of Judaism by which the beliefs and practices of the various Jewish sections must be measured and judged. *And here the layman has by far exceeded his rights and his privileges.*

In order to be able to set up a theological standard for any creed, one must needs possess the qualification, the training and the knowledge, and be familiar with the history, the sources and the theological terminology, of the creed in question. A mere tyro in such matters should, whatever his claim and repute in other branches of learning be, modestly state his misgivings, his queries and his personal impressions, and acknowledge his limitations, but not pose as umpire and judge. Yet Mr. Leo N. Levi, in all he says, gives clear evidence that he has absolutely no comprehension of the true character and history of Judaism and, consequently, no intelligent understanding of the origin, the principles and the aims of Progressive, or so-called Reform, Judaism. He treats Reform as if it were a scheme invented by a few American leaders for the sake of mere "novelty," and he speaks of the Pentateuch not as a book which embodies the law or the

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word of God, but as the literal revelation of God in the manner in which the Christian Bible believer would. He declares "without fear of contention" that "Judaism in its doctrines and practices rests on the INTEGRITY, THE AUTHENTICITY AND AUTHORITY OF THE FIVE BOOKS OF MOSES, while differences may exist only either in regard to the interpretation of the law or the historical parts, or in regard to liturgy and ceremony due to the altered conditions of the people." In other words, he who considers any of the laws of Moses to be antiquated, or rejects a single word of the Pentateuch as not of Divine origin, stands in his view outside of the pale of Judaism.

Apparently this is in full accord with the eighth and the ninth articles of the Maimonidean creed. It is only singular that the Galveston attorney chose but the two and dropped the other eleven articles. But he made himself, whether knowingly or unknowingly, guilty of a rather peculiar omission. The Maimonidean creed, in accordance with Talmudical Judaism, claims divine authority and binding force—in fact, Mosaic origin—for the *traditional interpretation* of the Pentateuch, for the *Oral Law*, as well as for the written Torah. And here is the point where our would be conservative laymen and reverends in America—chiefly from lack of Talmudical knowledge—err, or deceive themselves and others. You cannot, as Mr. Levi seems to think, "eat flesh of animals and milk together" without transgressing upon "the law." You cannot "write, smoke, cut, ride, sew or strike a match on the Sabbath day" without violating "the law" of the Sabbath. You cannot shave your beard without transgressing "the law." You cannot disregard the Levirate marriage or its dispensation act—"Chalitzah"—without transgressing "the law." You must observe all the six hundred and thirteen statutes, the 365 prohibitory and the 248 positive commandments of the Torah, as interpreted by the rabbis in the name of the Elders, or else you are a transgressor of "the law."

Remember that the Pentateuch, both in its narrative and in its legislative parts, is so full of inconsistencies, of

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direct contradictions and of other discrepancies, that, in order to harmonize them, you must either use the key of Talmudical hermeneutics or the method of modern research. The former, while distorting the letter, imposes its own meaning upon the various texts to render them congruous; the other, while applying the mode of critical and historical analysis, shows the sacred book to be composed of various sources, belonging to different authors and ages, all of whom continued in the name of Moses, the first law giver, the work begun by him. You find conflicting accounts in the Bible of the creation; so also of the patriarchs, of the exodus, of the wandering of Israel through the wilderness, and of the Decalogue, and so do the laws concerning the festivals, the sacrifices, forbidden marriages and the like, differ essentially in form and in spirit. Still, they are made one by the Midrash, the Halacha and Haggada, which derived their authority from Sinai; and no sooner is this disavowed by independent research than the authority of reason claims to have its sway. The double entry system of the "half-and-half" men who call themselves now conservatives and now liberals, according to public taste and demand, may suit the large multitude of the unlearned, but has no standing and no justification whatsoever.

But there is another question involved which is of far greater importance. Does the divine authority and immutability, the integrity and binding force of the Mosaic law, indeed form the cardinal principle of Judaism? This was already successfully disputed and refuted by Joseph Albo at the beginning of the fifteenth century, in direct contradiction to Maimonides. The law of God, he says, with profound wisdom, was a different one in the time of the patriarchs than in the time of Moses. It was altered in the time of the judges, and again in the time of the early prophets, and it must forever change according to the circumstances of the age, just as the food of man will differ in the age of manhood from that of childhood. That there is deeper religion and deeper philosophy in this view than in the iron jacket system of the Maimonidean code of law, no thinking person can

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deny. Maimonides is consistent enough. He accepts the commandment to kill men, wives and children of the Canaanites and of all idolatrous nations, to subject the non-Canaanite Gentile on Palestinian soil to perpetual slavery, to execute men guilty of public Sabbath violation, or of certain sacrilegious acts which seem but trifles in our eyes, as divine ordinances still binding upon the Jew whenever he has the power to restore "the law" to its full extent in the land of his inheritance. For him, as well as for every Talmudical Jew, "the law" awaits its absolute fulfilment at the hand of Israel at the time when the temple shall be rebuilt. He does not doubt that the sprinkling of the blood of sacrifice and the casting down of the scapegoat in the wilderness, the realm of Azazel, will again form the central part of the great Atonement Day. Nor is it an open question for him whether the priestly rites, however offensive to our sense of religious devotion, will again be observed according to "the law" handed down from heaven. Nor can there be any doubt that those that are of the house of Aaron, though not at present enabled to bring the sacrifices in the temple, are nevertheless still bound to observe to the very letter the laws concerning purity; and should a rabbi like, for instance, Dr. Werner, in Munich, happen to be an Aaronite, he cannot officiate at the house where a dead body lies, no matter how soothing his words of comfort might be to the mourners. Likewise does the spot where the Holy of Holies once stood on Mount Zion, from this point of view, retain its character of supreme holiness, and whosoever approaches it deserves to be branded as a transgressor of "the law," even if a Hebrew of the Hebrews like Sir Moses Montefiore happened to be the person thus stigmatized forty years ago.

But the question for us is whether Mr. Leo N. Levi, of Galveston, and all the good men at the New Orleans Convention who applauded his speech so warmly, are prepared to live up to this standard? If so, I, for one, shall honor them for their loyalty to the religious views of our fathers and give them credit for their profound piety. But I am afraid they are not, and I feel certain that none of those who

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assail Reform Judaism on principle from pulpit and press in America live up to this standard. And for this very reason, I challenge them each and all to give proof that we who stand for Progressive Judaism are not as loyal and as earnest and sincere as they. I am very far from endorsing all that has been, or is being, taught and practiced in the name of Reform, but I venture to make the statement that, from frivolous disregard of the past or from mere opposition to the law, no rabbi ever preached or advocated Reform.

The very ideas expressed by Maimonides, who is all rationalist when voicing Jewish philosophy in his "Guide of the Erring," and by Joseph Albo, to the effect that the Mosaic laws concerning sacrifice and purity were only preparatory in character, while other institutions were rather hygienic in purpose, served in the post Mendelssohnian age, which strove for independence, as vehicles of free thought and of mental emancipation. However much the desire for social and political emancipation may have aided the Reform movement in Germany, it was the longing for religious elevation, it was a deeper spiritual craving, which gave it birth among the very best elements of Jewish society. True, it followed at first altogether too closely in the wake of Protestant notions. It went at once through "a storm and stress period," which found delight in pulling down the ancient forms, without providing for better and more lasting, more soul-stirring and elevating ones, yet it emanated from the deep conviction that "the law," as such, had crumbled to pieces. The letter, though observed by the multitude, was dead, and the soul yearned for the living God. The forms, the statutes, the minute observances, had killed the spirit of the law. The once living waters had become stagnant, and to elicit the refreshing waters anew from the ancient rock, Reform sent forth its best men, equipped anew with the staff of Moses

But for the reviving power of Reform, Judaism all over Europe and America would to-day be exactly what it is among our unfortunate Russian brethren—an object of pity and fear. Reform, in freeing the kernel from the shell which threatened to crush its vital seeds, imbued the modern Jew with new pride and self-respect, and made him aware of the fact, almost forgotten amid mere ritual observances, that he had a mission to fulfil, a truth to offer to the great world around, that his religion was intended to be humanity's greatest dower. To express it briefly: Reform opened the eyes of Jew and Gentile to the long-hidden truth that Juda-

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ism is not "the law," not legalism, not ritualism nor exclusive nationalism, but the PROPHETIC MESSAGE OF THE GOD OF RIGHTEOUSNESS AND TRUTH TO THE HUMAN RACE, PRESERVED AND PRESENTED IN ITS PUREST AND LOFTIEST FORM BY ISRAEL, THE CHOSEN PRIEST AND MARTYR-NATION. THIS IS JUDAISM. It is NOT MOSAIC JUDAISM, whose entire sacrificial, judicial and social system our present world, Jewish or non-Jewish, has outlived in form long ago, but PROPHETICAL JUDAISM, whose sap and marrow will feed and quicken the highest civilization of mankind for all centuries to come, upon which we Jews stand to day. And to give it the clearest and most glowing expression in our worship, and to render it a source of inspiration and elevation for our children, was, and still is, the first endeavor of Reform. And if we have made thus far but little progress in comparison with what we might have done towards making Judaism a potent factor in our life, if Radical Reform has become in many a congregation the means of eradicating Judaism, it is because our enlightened and tongue gifted laymen have failed to give us the needed aid and encouragement in the right direction, and to temper and check extravagances in another. The horses drove too fast and shied, because the bridle of reverence was cast off by the laymen. Here lies the reason of its failure in Germany, and here the danger which besets it in America.

When the movement began in Germany and elsewhere, the rabbis had men of ancient Jewish training at their side who looked up to them with wonted respect as to their guides and teachers, and who participated with perfect sympathy in their inward and outward struggle for religious independence and for spiritual manhood. If the Reform preacher to-day is chosen and admired only for his "clever talk," of course, the layman in the pew feels occasionally, as Mr. Levi tells us, called upon to "talk back." But this is no way to solve the great problem.

We love the sacred inheritance of our fathers as fervently as the most conservative Jew does, if not more so. There are as great sacrifices brought by the Reform Jews for any of the Jewish institutions in this country as by the Orthodox, if not by far greater ones. But for our very lives we could not, even if we would, bend our necks again under the yoke of "the law" in the sense our fathers did. We cannot, even at the risk of being branded as unbelievers or transgressors of "the law," accept the miraculous stories of the Pentateuch which militate against reason and science—and that, for

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instance, Moses should have written: "These were the kings that ruled over Edom before there reigned any king over Israel" (Genesis xxxvi. 31), would be of all the Biblical miracles, the most incredible one;—nor can we regard all the laws of Moses as Divine or as perfect. We see the truth about God and man, the ethical conception of life and human relationship, of purity and holiness, growing, rising and ripening in the various periods of the Pentateuchal legislation. We behold throughout the sacred volume the tendency to lift man from polygamy to monogamy, from slavery to human equality, from cruelty in warfare to tender compassion even for the foe, and from priestly ritualism to priest-like holiness and purity, and we believe in the spirit of the law, not in the letter. We see in the entire Mosaic system, both in the historical and the statutory parts, a grand effort to educate the Jewish people for its mission as a priestly nation, and whether we can or do observe all these priestly ordinances—which are at best only ceremonial, not essential—or not, we heed reverently the spiritual force which made our history the greatest miracle of the world. Mosaism is, as we see it to-day through the prism of Biblical criticism and through the ever-brightening lenses of ancient history, the result of compromise between prophet and priest. Prophetical Judaism, which has given mankind the two great religions of the world, is destined more than any other to help in the fashioning of the coming universal religion. It is too large, therefore, to be narrowed down to a mere creed, or to a mere book of law.

And here I wish finally to emphasize a third point which seems to me to offer the very key to solve the great problem of Judaism and explain its peculiar history and nature. Mr. Levi wants to have Judaism defined. He fails to see wherein Judaism's greatness really consists. Christianity can be reduced to a single formula, Judaism cannot. View it as a religious or as a racial force, it is both, and yet a great deal more than either. It is an international and inter-sectarian factor of humanity as well. Its strength lies not in its concentration, but in its expansiveness, not in uniformity but in its elasticity, in the tension resulting from its ever comprising opposite forces. What gave little Greece her wondrous superiority over nations originally far more powerful and learned than she? The sharp contrast between coarse Sparta and refined Athens gave her the strength and the stimulus to unfold her genius and derive knowledge and skill from all nations sufficiently to become the mistress of all in the

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domain of the beautiful and the true. Just so could Israel oppose to foes by far mightier than he an array of contrasting forces, "so that, if Esau should come to the one camp and smite it, the other would escape." Thus stood the sons of Leah and the sons of Rachel, the shepherd tribes of Reuben and Jehudah, and proud, cultured Joseph, the Southern and the Northern Kingdoms against each other, stimulating each other in the strife and pushing each other forward, while older Edom waxed ever weaker and smaller. Ancient Israel had two centres, not one. Samaria vied with Jerusalem. It was a question, not of extermination of Canaan's inhabitants and habits, but of assimilation. Had the Canaanites been killed, as the Deuteronomic code as a sort of legal theory would have it, Israel's God would have remained a shepherd deity and men like Elijah, Amos and Isaiah would never have risen, the great prophetic truths would never have been uttered and mankind's greatest treasure, the Bible, would never have been produced. It was the cosmopolitan spirit that found its embodiment in Solomon's temple which Elijah shunned as a pagan shrine, and it permeated all the civilization of Samaria. But it was the national spirit that would not allow the relations to Sinai and to Moses, the lawgiver of the desert, to be severed.

And these two currents work as the centrifugal and centripetal forces right through Jewish history, the one to expand the view and the power, and the other to keep the people upon its carved-out track and guard it against absorption and annihilation. The one works as a progressive and the other as a conservative power and tendency. In the Pentateuch, the codified law of Moses, the priestly practice and tradition and in Ezra's work of restoration and separation you have the latter; in the lofty prophets standing upon the world's watch-tower, in the men of universal wisdom, in books like Job, Ruth and Jonah, in the powerful visions of the seers of the Exile and the Psalmists, nay, in the soul-stirring outpourings of the men of the Synagogue in our ancient Ritual, you find voiced the world-conquering idea of Judaism, the blessing of Abraham, "in whom all the nations should be blessed."

And again in the Jewish men of affairs, who ever since Alexander the Great have familiarized themselves with Hellenic culture to compete with the Greek in the world's commerce while scattered over the entire civilized globe, you behold that powerful element of progress which spread the seeds of Jewish light, the Messianic idea of a world-wide religion wher-

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ever they came. Alexandrian philosophy, Philo, St. Paul and Christianity, are the fruits of their spirit. On the other hand, Palestinian Judaism, ever since the Maccabean uprising has proven a tower of strength, a power of resistance by its exclusive national spirit, and its fruit was Separatism, nay, even fanatical hostility to heathenism, Pharisaism against Sadducism. But even the schools were at issue between liberal principles and orthodoxy, between Progress and Tradition. How singular that the very founders of Rabbinical Judaism celebrated the day as a triumph of reason when they had succeeded in abrogating the law, "an eye for an eye and a tooth for a tooth," and substituting for it a more spiritual interpretation. Henceforth the tendency of the house of Hillel goes toward greater spirituality and less formal observance of the law.

Under the hostile onslaughts of the new Esau, the sword-girt brother on the throne of Rome with words of love on his lips and fierce hatred in his heart, "the Law" became the only place of safety, Separatism the citadel of Israel. Yet no sooner did the tribe of Ishmael open new roads for culture and commerce and, under the banner of Islamism, offer new opportunities and incentives to free research than we see the Jews again divided into two camps, the rationalists and independent thinkers here, the mystics and the blind adherents to tradition there. In vain did the fanatics of France and of the East arraign Maimonides for his bold heresies and attempt to consign the dead lion of Cordova and his startling works to ignominy and doom. The spirit of Maimonides triumphed. With his thirteen articles of faith, as well as with his standard Code of Law, he became the pillar of Orthodoxy for coming generations, while Joseph Albo's protest against the former became the rallying-point of modern Reform. Albo's three articles of faith, somewhat modified or deepened, became the Creed of Progressive Judaism. Thus you see everywhere the liberal spirit working at the regeneration, the conservative at the preservation of the time-honored faith—the one standing for progress, the other for stability and piety.

And why should this great, life-stirring contest not go on in our age when all creeds are tested and all claims of authority are re-examined? Let any one who reads Jewish history testify whether it was the Orthodoxy of pre-Mendelssohnian times or the Reform movement of the post-Mendelssohnian era that imbued Judaism with vital energy and with the consciousness of its great providential task? "The law" saved the Jew during the mediæval night, but also lulled him into

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a sleep which seemed death to every higher aspiration. The prophetical cry of the Messianic promise, under the leadership of Reform, roused him to greater efforts in behalf of humanity. And, while political reaction checked the movement in Germany, Reform became a vivifying factor for American Judaism. It rallied hundreds around the banner of Israel's Only One that would otherwise have gone astray, because the soul-less ritualism of the mere retrospective synagogue of the Orthodox repelled and chilled them to the core.

I repeat here what I said on another occasion: I find in Reform not an end in itself, but a means to greater spirituality. I want a system of reconstruction and regeneration of our faith, not of destruction and uprooting of the past. I do not identify Judaism with mere ethical monotheism, nor with theistic humanitarianism, but insist on the preservation of the national vessel chosen by Divine Providence to keep the lofty prophetic truth pure and intact for all generations. I believe in the priestly mission and the priestly character of the Jewish people, with all that this implies and enjoins on us as a race. Especially do I urge the need of such ceremonies as would invest the home, the Sabbath and the festival seasons with the character of sanctity, and impress the Jew with the sacredness of his priestly mission among the nations, and consider neglect of these on the part of Reform as a mistake of disastrous consequences.

But, in the name of a four thousand years' history, I protest against any attempt to nail Judaism down to an orthodox creed which expels a single Jew from his father's heritage. Does Mr. Levi see his ideal of a leader in Ezra, who in building impregnable walls of seclusion around the Jewish home, benefited his race while his name is only uttered by the Samaritan with a curse? There are, thank heaven, others who rather emulate Hillel in winning the Gentile by saying: "Love thy neighbor as thyself, is the essence of the law; the rest is mere commentary; come, then, sit at my feet to learn!" Would Mr. Leo N. Levi follow the example of Rabbi Saul Morteira, who excommunicated young Spinoza? I have more faith in Manasseh ben Israel, who was the friend of Queen Christina of Sweden, and of Cromwell of England, and gave testimony to the broadness of our religion.

Still, I believe in the working together of the two sides. I want broad-minded, bold and independent thinkers, and also warm-hearted, pious souls, full of reverence for the past, and, as the Mishnah says with reference to the houses of Sham-

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nai and of Hillel: Both voice the spirit of the living God. In both works the soul of Judaism.

In enumerating the descendants of Esau, Scripture uses the expression: "The souls of the house of Esau," and in counting the members of the household of Jacob, it says: "The soul of the house of Jacob;" the plural here, and the singular there. Why? ask the rabbins, and their reply is: "As many households as paganism counts, so many gods it has; and as many gods, so many souls also." The creeds divide men, instead of uniting them. Israel knows only of the One God, and in Him all souls are one. Israel has no plural. One God, one humanity, and one priest-people to proclaim the Unity of the One and the unity of the other. Let the Jews differ in their views and opinions; let the one look reverently backward and the other point hopefully and courageously forward; let the one raise his voice on behalf of progress, and the other on behalf of loyalty to the past. I see, with the patriarch of old, messengers of God in both, and thank Him for "the double camp." And if you ask me, Who is a Jew? I say, Whosoever stands on the historical ground of Judaism and manifests in word and deed his allegiance to the heritage of Israel, to the God of Abraham, the Maker of heaven and earth, he is a Jew, and no Rabbinical or lay authority, no anathema and no Grand Inquisitor, no power of heaven or of hell can drive him out of the Jewish community.

In one thing, however, I perfectly agree with Mr. Levi and give him credit for having stirred up public opinion to remedy a threatening evil. Much as we Americans prize both individual liberty and congregational autonomy, we must unite our forces to check individualism, lest it lean toward anarchy, and put a stop to open revolt against the past, lest the future of Judaism within the liberal camp be imperiled. There must be some solidarity of interests, some mutual responsibility felt and recognized. Since we have a common cause to defend and a grand mission in common, we ought to form an organic body, a Union of Congregations and of rabbis to consult on all matters of common concern and recognize differences of opinion and principle where they are such. There should be concerted action in such things as concern the welfare of Judaism in general, in questions of philanthropy, charity, education and public representation, while in questions of theological doctrine and religious practice, Orthodoxy and Reform can afford to allow for divergence. They are both alike interested in seeing the dignity of the pulpit and the honor of Judaism

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maintained, and should, therefore, work together to have abuses removed and the code of professional ethics observed. The old parable which tells of the wood that helps the iron to cut down the trees, finds only too frequently its application in the relation of minister to minister.

Especially is the autocratic disregard of, and contempt for the traditions and views of the past, in which some of the Radicals indulge, a great source of peril. There should be some rules of action for minister and congregations to go by. There must be something like a common religious conscience, and a common standard by which to regulate worship and religious education. There must exist some authority to be consulted in matters of vital importance. Lawlessness must be denounced as secession. Unless it serves as pioneer of healthy progress, Reform leads to dissolution.

Still, there is no cause for alarm. The recent Rabbinical Conferences have made splendid beginnings towards unity and co operation, and on this basis Reform Judaism is sure to consolidate, to grow strong and positive, combining, as Professor Lazarus recently wrote in *The American Hebrew*, "progress with loyalty to the past."

Nor have we any doubt that the example of the New York Board of Ministers, which comprises all shades of opinion and works harmoniously for the common good, will finally lead to similar organizations on a larger scale, and foster the spirit of fraternity and fellowship which will realize the best hopes in the direction of co operation and consolidation on the basis of mutual recognition. We have the encouraging words of Professor Lazarus, of the late Dr. Jellinek and of Abraham Geiger that "Judaism in America will, owing to its progressive and liberal spirit and its warm, loyal heart, prove the regenerating force of the Jewish religion—nay, of religion in general." "For opposition of parties and consolidation of each form the two centres in the elliptic motion in the system of the ideal world," says Professor Lazarus, with regard to American Israel. "American Judaism gives the best guarantee for the preservation of Judaism," said Dr. Jellinek in the Centennial number of THE MENORAH (October, 1893): "For it is the conservation of the old ideal world of Judaism as a living force upon the new American soil." And in his lectures on Judaism, Abraham Geiger holds forth American Judaism as "the hope of the future." Who, then, will dare hush these prophetic voices, unless to warn people, like Jeremiah, not "to pull down and to throw down, but to build and to plant?"

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THE JEWISH BOY

(*Continued*)

A Story of Eastern Galicia by WILHELM FELDMAN

SHLOME taught him the German and the Polish alphabet, and for trifling pay gave him a reader for beginners. Yitzchak kissed the book and commenced to study with a will.

Of course, he used the greatest caution. He was firmly convinced that, if the fear of the police did not keep them in check, his colleagues and acquaintances would stone him to death if they were to catch him reading a German book. He also knew that neither excuses nor persuasion would be of any avail, because every one of them had a brain petrified, locked and sealed with the inscription: "This and that thing must never occupy your thoughts."

He had, therefore, to go to work as best he could. He sat, as he had always been in the habit of doing, isolated in a corner of the school-house; upon the open folio of the Shulchan Aruch he had placed his godless primer, the secrets of which he was anxious to fathom. He had already mastered the small and capital letters of the alphabet when Shlome had left for the country to earn a few florins by giving lessons.

Often did it happen that an envious companion suddenly came near him or an elder scholar seated himself next to him for joint studies. If he had not learned the trick of quickly turning over a leaf of the Talmud and then transferring the forbidden literature into one of his capacious coat-pockets,—his bones would have been split long ago.

At home things went to the worst with every succeeding day. His enfeebled mother could not rise from her couch, and with her the only support of the family went to the ground. The father finally made up his mind to take an extraordinary step; he became assistant of the chief teacher, though he earned very little by that, for the reason that the

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teacher himself possessed anything but a large revenue, and Rabbi Mendel was a weak, apathetic, lazy little man. At the moments of bitter destitution and the awakening energy, he roused himself to a protest against his own ego, to relapse again shortly into the indifference of the lazzarone.

Miriam never complained of him; she had never hoped anything from him; only occasionally she reproached him for having made that journey to the miracle-worker.

"My twenty gulden! my twenty gulden!" she repeated plaintively.

"Would it not have been better," Yitzchak was bold enough to remark once, "if mamma, instead of spending the money for a journey to the saint, had applied it to the purchase of meat and beer?"

Miriam was shocked.

"Very likely you had already such thoughts when you were at the rabbi's," she said, excitedly. "No wonder that his benediction had no effect,"

"What has got into your head again, Yitzchak? What is the matter with you?" asked the father.

"Nothing; but listen to me, and rather send for the doctor."

Thus he disputed with his parents. He told them that a physician studied for so many years, and that he had cured many a sick person in the village, until the family finally came to the conclusion to seek the advice of a physician.

His examination did not take very long; his answer was short. He diagnosed a decline of strength, a gradual exhaustion of the vital force, and recommended careful nursing, mineral water, baths, etc.

"Search for health in the pot," he repeated to these starving people, who fed on vitiated air and rotten potatoes.

"It is easy enough to advise," remarked Reb Mendel, with a sardonic smile.

"Something can be done anyways——"

"It must."

From this day on, Miriam's purse became thinner; but she had almost daily meat and milk for her food.

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But not daily did she have it.

At one time Yitzchak, in excessive zeal, jumped up from his bench and handed to the invalid mother a pot of milk.

Instead of drinking, she threw the pot upon the ground, and exclaimed with indignation:

"O, dear, what did I live to see! You go to your work every morning, without washing your hands first!"

Such a transgression superstition marks as a capital offence, because man is impure in the morning; in his hands demons have deposited their excrements, and he contaminates everything which he touches.

On the same day another misfortune, far greater yet, occurred. A few drops from the milk boiling upon the hearth spurted into the soup which was being warmed for the patient. The matter was submitted to the rabbi, and he decided that not only the soup, but all the cooking utensils that stood at the hearth at the time were "trefa" (forbidden for further use). The damage was considerable, and, for the financial conditions of the Graf family, hard to bear.

Yitzchak's blood boiled.

"Why all this, why?" he growled to himself, because uttered aloud would have caused consternation to his sick mother.

At another time a child in the neighborhood had died. TheGrafs only heard of it half an hour later, and, as the soup had been put upon the hearth before the death had taken place, every fluid had to be poured out into the yard.

Similar occurrences retarded Miriam's recovery. She drank, of course, no wine, no mineral water, but neither things that had a particle of milk in it, if six hours had not passed since the partaking of meat food. She observed all the dietary laws, and wasted away. Her body was in miserable condition, and wasted in proportion as her soul grew richer by good deeds.

Yitzchak began to hate rabbinism. Theory and practice had formed with him a union of negations, which held him captive. He had become already a pronounced sceptic, and now he determined to throw off the shackles in which his

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co-religionists were held captive, to throw down and destroy the narrow edifice in which the souls of his brethren dwelt.

The study of worldly things, formerly despised by him and still scorned at and eschewed by those near and dear to him, should furnish him the rudder and compass of his future. He made steady progress in his ability to read. His studies advanced but slowly, because he lacked the time and opportunity to work. He had to do everything in secret, and no help of anybody outside.

Suddenly a thought flashed across his mind. The weather was hot and sultry; why remain between the four walls of the chamber?

He began and took daily walks to the near woods. Under his arm he carried a volume of the Talmud, but deep down in his pocket—the primer.

It was in the second half of the month of June. The woods looked charming. Aroma and freshness waved from birch and maple. Mighty oaks spread their branches and crowns, an arena for the playful squirrels, a concert-hall for the singing choir of the birds. Swarms of numerous flies, tiny insects and beautiful butterflies, hummed and whizzed, disturbing, in concert with the chirping of the birds, the solemn stillness of the woods. Velvety moss and luscious grass, interspersed with strawberry and blackberry bushes; here and there a wild rose bush, forget-me-nots and violets; then blood-red berries and blooming hyacinths; a green, multi-colored, downy carpet spread over the ground, exhaling an intoxicating aroma. Grass-green frogs leaped and jumped around; bugs and ants creeped about, enjoying the exuberance of life. And through the thick foliage golden sun-rays managed to penetrate, spreading light in this forest life, and kissing everything creeping and growing with the kiss of animation.

Yitzchak had never been in the forest before. Like all his school companions, he could not tell the difference between rye and wheat; he had no conception of the science of botany, and as he had no knowledge of nature, he had not sense for its beauties. He now stood there, perhaps in con-

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sequence of the exciting condition of his mind, almost stunned and benumbed, as in the midst of a sanctuary.

He then took a walk. Unconsciously, he had assumed an erect attitude. His chest heaved, taking in the spice-laden air with all the exhilaration which it afforded. He then bowed down again to admire the variegated colors of the world of flowers, to listen to the ceaseless humming of the insects, music more delightful than he ever listened to, then raising his eyes again to catch a glimpse of the azure blue sky, which stretched like a baldachin over the forest, a new world of beauty was revealed to him.

He walked for a long time. In his head, however, the thoughts flitted about, variegated, capricious and many-hued as his surroundings. He suddenly stood still. Before him a small silvery streak became visible, winding itself along like the folds of a serpent. The low banks, dotted with forget-me-nots, were covered with stalks, roots and bulrushes.

Opposite stretched away immense fields of growing grain, which undulated like the flowing waters of the lake set in motion by the wind. In the bright rivulet, the tops of the trees were reflected and the birds that flew past. From time to time a splashing and gurgling sound was heard; there sounded the clapping of the stork or the monotonous noise of the flour-mill; then a frog dived under the water to escape a threatening enemy.

Yitzchak sat down. He listened, surveyed the world around him. He had a feeling as if the mute flowers were addressing him; the charming forms and perfumes filled him with an exaltation never experienced before. He sank into reverie; he was carried away. He seemed to identify himself with the wavelets which hied their marching steps into unknown regions.

(*To be continued.*)

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Affairs of the Order

INSTITUTION OF GRAND LODGE, No. X.

The Tenth Grand Lodge, comprising the territory of Austria-Hungary, was duly and solemnly instituted at the City of Prague on the 30th of December. Bro. Dr. Maretzki, President of Grand Lodge No. 8, as the officially authorized representative of the Executive Committee, officiated, and was assisted by a number of prominent representatives of District Grand Lodge No. 8.

Of course, a full report of the proceedings we can only publish in the February number. The General Committee of District No. 1, with the General Committee of District No. 3, in honor of the event, held a celebration by a banquet, and exchanged congratalatory cablegrams with the new sister Grand Lodge. The following letters were sent:

LETTER OF BRO. JULIUS BIEN, PRESIDENT OF THE EXECUTIVE COMMITTEE TO GRAND LODGE NO. X., IN CONVENTION ASSEMBLED.

To my dear Brethren, the Members of Grand Lodge No. 10 for Austria, the Officers and Members of the Lodges:

BELOVED BRETHREN: On this day on which you are organized into a District Grand Lodge, under the jurisdiction of the Order B'ne B'rith, through our worthy representative, our beloved Brother, Dr. Maretzki, and enter the chain of your sister Grand Lodges, I tender you my hearty congratulations, and I indulge in the hope that the new branch which is added to our brotherhood will prove an enduring blessing to us, and will signify to you the erection of a sacred temple, in the halls of which our brethren in faith may find courage, perseverance, enthusiasm and spiritual nourishment for carrying out the mission of Judaism, by bringing them nearer the attainment of the highest ideals of humanity, because this is the object we have in view, this our purpose and nothing else. It is true, we can point to noble achievements in the field of charity. We have expended millions for works of love; we have erected institutions for alleviating the sufferings of our brethren, but all this only in the service of the higher purposes we pursue. Our works of love are only the verification and materialization of the doctrines we preach, and which we try to impress upon the heart of all and before all. These doctrines, however, bear, above all, upon their face, the fundamental conviction that the mission of Judaism can best be borne out by educating our brethren in faith as torch-bearers of civilization, that they may co-operate in the betterment of the human family, and rise up to the lofty aspiration of becoming types of ennoblement. At the same time, do we lay great stress upon

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fanning the fire of patriotism, because only in close alliance with our fellow-citizens, and in fully surrendering ourselves to the aspirations of the nations in whose midst the Jew has found a home, can the problem be solved to become full participants in the work of elevating the standard of humanity and further progress the arts, sciences and industry.

The more we befriend ourselves with these thoughts, take them to heart and ripen the masses for their realization, the nearer we may approach the era in which the Prophetic Spirit has placed the Messianic realm, the period in which peace—peace bringing beatitude to man—shall reign. Of course, the task is neither small nor easy. Judaism itself has, since the entrance of Israel in history, taking rank among the family of nations, expended fortune and blood for the realization of these ideals.

Slowly and gradually is progress making, and to attain a step in advance is the great object of the Order B'ne B'rith. Yes, the problem is not an easy one. Too few have any comprehension of it. They drag themselves painfully through life; they cling to the sod, though they well know that the body is but the frail form; but they are so completely under the rule of materialism, that they tug along their religion as a lifeless, spirit-bereft corpse, not even evincing a desire to look the spirit into the fresh, life-sprouting face Yes. *Circem et panem* is all which many of our coreligionists aspire to, though they are doomed to lead the life of the slave. Oh, yes. When the enemy knocks at the gate, when, in some obscure corner, the Jew is oppressed and socially ostracized, he feels the admonition that in him, too, though he feels himself secure and is enjoying life, the blood of the martyr flows. His heart is benumbed, but he never thinks of taking steps or taking his share in the steps which others take, to accomplish the final redemption beyond the possible relapse of the eternal wanderer. For that reason, our work makes but slow progress. Like our ancestors in Egypt, who did not hearken to the words of Moses "because of the crushing burden," many of our coreligionists seem powerless to rise from the drag of materialism or the brake of inherited custom, to listen to the call of redemption.

There is no other way, therefore, than to proceed from door to door to awaken the sleepers, to rouse the dreamers and stir them up to fresh pulsating life, that they conclude anew a B'rith which shall include all, annihilating differences of birth, of social station, of dogmatic opinion, and bind them together for the redemption of Israel of the yoke weighing upon them these many thousand years, by the diffusion of ideal aspiration, by the ennoblement of the mind, by the acquirement of the achievements of culture. Then, indeed, will Israel be the tested teacher of humanity; then will the inspired words of prophecy—"From Zion goes forth the law and the word of God from Jerusalem" be realized, and Israel will no longer be the servant, but the leader and guide of humanity.

You are now consecrated to lend your active co-operation, to bring the work in your sphere, as far as it lies within your power, to

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the highest perfection, and God will grant you strength, and vouchsafe you His blessing. In full confidence that you are animated by the noblest purposes, and that we have found in you inspired and inspiring co-workers, I tender you a brother's hand, and greet you as earnest fellow-champions to battle for God, for Israel and for humanity.

Fraternally yours, JULIUS BIEN.

LETTER OF THE GENERAL COMMITTEE OF DISTRICT GRAND LODGE, NO. 1., TO DISTRICT GRAND LODGE, NO. 10.

Mr. Adelbert Skall, Prague.

DEAR SIR AND BROTHER: The information received through the M. W. Executive Committee of the Order of the institution of District Grand Lodge, No 10, has given us sincere pleasure and satisfaction. It is an event which must lead those who are conversant with the history of events, exemplified by the monuments, reaching back for nearly two thousand years, testifying to the past on Prague's consecrated soil to inspiring contemplations The wall, still remembered by persons walking among the living, which enclosed the Ghetto, has fallen, and the former inhabitants of the Ghetto may now, without let or hindrance, extend a brother's hand to his racial brethren in Europe, America, Asia and Africa, for the elevation and ennobling of his brethren in faith and for mutual assistance.

We should have gladly availed ourselves of your kind invitation to send a delegation to Prague in order to express our sincere sympathy for the memorable events of the day, by our active participation in the ceremonies taking place, but an ocean voyage at this season of the year prevents our brethren from the fulfilment of their dear wish. We have, therefore, in order to at least carry out partially our intended representation, given a corresponding mandate to our friend, member and past President of Zion Lodge, No. 2, Brother Samuel Welsh, now living in Prague, to represent District Grand Lodge, No 1.

At the same time may you and all the brethren of our beloved Order, who—situated better than we—are so fortunate as to take part in the celebration, be assured that we are united with you on this occasion, at least in spirit, because, by a resolution of this General Committee, and in commemoration of the event which unites you, we, too, will assemble around the festive board at a banquet given by us on the evening of December 30th, and the General Committee of District Grand Lodge No. 3, will be our guests.

May it please the Almighty Father to have District Grand Lodge No. 10, this, the youngest creation of our beneficent organization, under His protection, that the blissful objects of our brotherhood may find new anchorage in the Grand Lodge, risen on Prague's historic soil. With fraternal greeting,

THE GENERAL COMMITTEE OF D. G. L., No. 1.
SAMUEL D. SEWARDS, President.
S. HAMBURGER, Secretary.

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FROM THE ORIENT.

Evidences are multiplying of the beneficent influences of the Order of B'Brith in the Orient. We have ere this described the eagerness with which old and young rush to the evening school established by the Lodge in Jerusalem. Some time since we produced a picture representing the children attending the school at Cairo. In no instance, however, is better proof established than in the record of "Schaar Zion" Lodge, established in Jaffa, the gate, as it were, of Jerusalem, recently published in pamphlet form by the Lodge. It appears that the first work undertaken, due to the stimulating influence of the Lodge, was the formation, or rather reorganization, of the Jewish congregation at Jaffa. The Lodge succeeded in getting the people together, and by means of the "ballot," a novelty no doubt introduced by the Lodge work, a Board of Trustees, consisting of seven members, was elected, of which four were Lodge members. Sephardim—Portuguese, and Ashkenasim—Germans, who kept aloof from each other, were induced to pull together, and with the influence of the Chacham, David Meir, of Jerusalem, who has since joined the Order, perfect harmony characterizes the work of the Jaffa congregation. Having thus succeeded, the Lodge determined to extend its works in the direction, first, of establishing facilities for the education of the children; second, of creating institutions for the propagation and the encouragement of culture, and, third, of institutions for the relief of the distressed. Mr. Belkind, a teacher of well known accomplishments, was charged with the establishment of a school, and as the means of the Lodge were insufficient, the Society "Chovevi Zion," in Odessa, and the *Alliance Israelite*, in Paris, were appealed to for aid, which found a liberal response. Then they founded a library and reading room, which was not accomplished without great efforts and great financial sacrifices Fortunately for the Lodge, Mr. Tiemkin, President of the Executive Committee of the Chovevi Society af Jaffa, became a member of the Lodge, and through his efforts and influence his society assumed the expense of the literary establishment. The librarian is Brother H. Eisenstadt Vice-President of Shaar Zion Lodge. Then the Lodge proceeded to the erection of a Jewish hospital. A good many of the Jewish denizens, not accustomed to the climate, and without the means of procuring the needed nourishment, are more subject than the natives to the ravages of fever. A Jewish hospital became a necessity. Through the aid of Brother Adelman, the Society Lemaan Zion was induced to co-operate with the Lodge, and

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the preliminary means were thus secured. The services of Brother Dr. Stein, a physician of large attainments and extensive practice, were secured, and the hospital called into existence. The struggle for maintaining and supporting these institutions, in spite of the assistance afforded by outside societies, is very great, but the Lodge is determined to persevere, and has the greatest hope of having its labors crowned with enduring success. The school established by the Lodge is attended by 167 boys and 67 girls of Portuguese and German parentage, at an annual expense of 22,000 fcs, of which the Chovevi Zion, of Odessa, contribute 4,000 fcs, voluntary contributions from Russia, 2,000 fcs; 3,500 fcs are paid by the parents of the attending children. The children are also, when necessary, provided with clothing. The Lodge, as is thus seen, has created a new field of activity in a country where the *noli-me-tangere* has been the rule as far as the efforts of individual members of the community were concerned. A new Lodge has recently been added to the Oriental galaxy of stars—a Lodge in Smyrna, which offers a vast field for the labors such as is pursued by the Lodge there.

SILVER ANNIVERSARY OF ATLANTIC LODGE, No. 137.

Atlantic Lodge celebrated the twenty-fifth anniversary of its institution on Sunday evening, the 2d of December, by a banquet. At the elegant banquet hall, festively decorated with plants and flowers, a large company of ladies and gentlemen, the members and their families, assembled around the festive board to do honor to the day on which the lodge was instituted—a quarter of a century ago. At the centre table were seated the officers and their invited guests, among which were the President of the Grand Lodge, Bro. Samuel D. Sewards, the 1st Vice-President, Bro. Joshua Kantrowitz; Treasurer, Bro. Sol Sulzberger; the Secretary, Bro. S. Hamburger; the Chairman of the Committee on Intellectual Advancement, Bro. William A. Gans; the President of the Home, Bro. S. Latz; the Editor of THE MENORAH, M. Ellinger, one of the charter members.

The table, beautifully decked and groaning under the load of delicacies, united a group of happy families, who, enjoying the succulent feast, exchanged the reminiscences of the past. During the courses, a number of toasts were offered and eloquently responded to. The speakers were: Bro. L. Kisch, the Chairman of the Committee of Arrangements, who delivered an address of welcome. Brother S. Sulzberger spoke to the toast, "The Order B'ne B'rith"; Bro. M. Hutter president of the lodge, delivered an eloquent oration on "The Day we

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Celebrate;" Bro. Sewards, in his felicitous manner, represented District Grand Lodge No. 1; Bro. Latz "The Home;" Bro. Kantrowitz, "Our Guests;" Bro. Wm. A. Gans, "Intellectual Advancement," and Bro. Ellinger had a word to say for "The Press."

After the banquet, a crowd of young ladies and gentlemen came streaming in, and not until the wee hours of morning did the company break up.

The officers of the lodge are: M. Hutter, president: I. Loewenberg, vice-president; L. Kisch, treasurer; L. Roeder, secretary; E. Taubert, financial secretary; S. Rothschild, guardian; H. Schmidt, tiler. Trustees: M. Levy, J. Berlinger, and H. Levy.

The Committee of Arrangements, who were so successful in their management, were: L. Kirsch, chairman; M. Hutter, A. Zellenka, J. Loewenberg, J. Grass, J. Emanuel, I. Schultz, E. Taubert, J. Berlinger, L. Roeder, A Jonas, M. Joachim, A. Berkowitz, L. Talowitz, L. Wolfenstein, R. Levy, H. Schmidt.

PRESENTATION TO BRO. JUDGE GOLDFOGLE.

The testimonial voted by the recent session of the Grand Lodge to Bro. Judge Henry M. Goldfogle, ex-President of the Grand Lodge, was presented to the brother at the rooms of the headquarters, by the General Committee on the evening of the 13th of December. It consisted of a valuable gold timepiece, suitably engraved, and also a handsome gold chain, the tribute of appreciation of the gentleman as a man and officer by the members of the General Committee. The address, in presenting the testimonials, was delivered by Bro. Samuel D. Sewards, who dwelt in eloquent terms upon the eminent services rendered by the distinguished brother as presiding officer, his untiring efforts and great success. Bro. Goldfogle responded in his accustomed eloquent strain, after which the company adjourned to the Lexington Avenue Opera House, where an elegant spread awaited the brethren, which was very much enjoyed.

The *Monitor*, of District Grand Lodge No. 6, devoted to intellectual advancement, and containing general information of interest to members of the District, has just made its appearance. It betokens an awakened interest in the aspirations of the Order, and testifies to a renewal of youthful vigor and ambitious striving. The aim of the journal, as is stated in the salutatory, "is to bind the members of the District into a closer union of fraternity and friendship, to remind them of their duty to Judaism and humanity, and to incite to intellectual activity, and to herald information of the growth and development of the District." It says also, "Especially is emphasis given to the announcement that it is not intended in any wise to usurp the field which THE MENORAH occupies as the official organ of the Order." This first number contains two interesting and suggestive articles by Bro. Dr B. Felsenthal and Adolph Loeb. The journal is well appointed typographically, and, let us hope, will meet with success.

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Editorial Notes.

The address of Mr. Leo N. Levi, delivered by invitation before the Convention of the Union of American Hebrew Congregations at New Orleans created a considerable stir in rabbinical and congregational circles. The paper is thoughtful, eloquent and bears the imprint of honest and deep conviction. To our mind it is not so much an arraignment of Reform Judaism as of the somewhat arbitrary manner in which reforms have been introduced, every congregation taking the view it suits its own convenience most, agreeing only upon the removal of traditionary landmarks and substituting in their stead new forms and ceremonies dictated by fancy, and conforming more to the dictates of a refined æsthetic sense than to the historical foundation from which the evolution of religion must never depart. Eloquent and learned, and permeated with solid and logical thinking and reasoning as the address is, it betrays, nevertheless, the imperfection of Mr. Levi's studies in matters theological. He is evidently not sufficiently conversant with the gradual development of Reform as it cropped out in Germany in the beginning of this century, its cultivation and building up by men whose scholarship was well established, whose sincere devotion to Judaism was recognized, and did the work which has been transmitted to us, because they felt an inner mission like the prophets of old, to proclaim the word which God had put upon their tongues. To name a few of these men will bear out our statement: Geiger, Holdheim, Einhorn, Mayer, Hirsch, Wechsler. Nor must the fact be overlooked that practical reform was pushed ahead by the lay men, the people of culture, the men of thought and education, who loved their religion with the fervor of sincere devotion and who insisted upon having Judaism freed from the incubus of forms, traditions and obligations which lead to drag it down to the position of a religion of superstition rather than an intelligent religion governing life and conduct.

The same forces which brought out Paulus, David Friedrich Strauss, Renan, Salvador, Wellhausen Kuenen, the Tubingen school, were at work in bringing out the Jewish Reform leaders. We are fortunate indeed to publish at the same time the able and learned reply of one of the best-known scholars in the American Rabbinate, Rev. Dr K. Kohler, whose exposition of Reformed Judaism is as concise and exhaustive an exposition of the present position of Judaism as could well be presented within the limited compass of a magazine article. It speaks well for American Judaism that a voice is heard which breathes discontent with the present; it bears testimony to the spirit of earnestness abroad and a sober, impersonal discussion

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of the questions at issue can only lead to a better comprehension of the needs of the hour, and may finally result in establishing greater harmony among the leading Rabbis, and establish respect, commanding authority where, until now, a go-as-you-please policy has been in vogue. The initiative of the present controversy was originally ushered in by Mr. Levi in the MENORAH, and no question of deeper and farther reaching interest to the religious community of American Israel can be elucidated with greater profit than the question so nobly and timely reviewed at New Orleans.

LITERARY NOTES

Under the title, "The Making of the England of Elizabeth," Mr. Allen B. Hinds, B.A., Scholar of Christ Church, Oxford, discusses in a vivid and interesting manner one of the most important periods of English history. The work has been compiled almost exclusively from original materials and contemporary documents, and treats very fully the subjects of the troubles at Frankfort and the French exiles.

Macmillan & Co. have arranged to issue a translation of Professor Ratzel's "Völkerkunde." Although it appeals especially to students of ethnography and anthropology, the work is said to be one of general interest, and to have been widely appreciated in Germany. The translator will be Mr. A. J. Butler, and a preface will be contributed by Dr. E. B. Tylor. There will be, as in the original, many illustrations. The book will be in three volumes, resembling in size and form those of the illustrated edition of Green's "Short History."

A most interesting as well as timely book is "The Life of Alexander III. of Russia," written by Charles Gowe, the author of the "Life of Bismarck." It gives some account of the predecessor of the late Czar, and is, moreover, brought completely up to date.

Macmillan & Co. will publish an "Atlas of the Diseases of the Skin," in a series of illustrations from original drawings, with descriptive letter-press. It is arranged by Dr. H. Radcliffe Crocker, of the University College Hospital, London.

Mr. Thomas Russell, of the United States Engineer Office at Sault Ste. Marie, Michigan, has written a most interesting work on meteorology, which Macmillan & Co. have in press. It is entitled "Weather and Flood Forecasting Methods," and is fully illustrated by maps and diagrams.

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OFFICIAL

COURT OF APPEALS OF THE INDEPENDENT ORDER OF B'NE B'RITH

The Judges of the Court of Appeal of the Independent Order of B'ne B'rith having, by the recent demise of Joseph Abraham, the President of the Court, lost a valued friend, a learned and painstaking member of the highest appellate jurisdiction of our much-beloved and cherished Order, do hereby bear witness to the high and lofty character of our departed friend and co-worker.

In the varied duties which devolved upon him as the presiding Judge and President of our Court, no task was too burdensome nor investigation too irksome.

He was urbane and courteous to all with whom he came in contact, faithful to his trust as an administrator of justice, wise in his counsels and just in the rendition of his opinions and judgments.

As a promoter of the noble interests of our great Order, with which he was for almost half a century identified, he was placed in one of the most exalted positions with which he could be honored by the highest authority of the Order. And we, his remaining associates, are deeply moved by the almost irreparable loss which the Order at large, as well as ourselves, have sustained by the death of our dear departed Brother.

We, therefore, resolve: That the foregoing be spread in full on the records of the Court, and a copy thereof, duly attested under the seal of the Court and signed by all the Judges thereof, be sent to his son, Victor Abraham, Esq., at Cincinnati, Ohio, and a duplicate thereof be forwarded to Julius Bien, President of the Executive Committee.

Dated at the seat of the Government of the Independent Order of B'ne B'rith, this 10th day of December, 1894.

JOSIAH COHEN, *President.*

JULIUS J. FRANK.	LIONEL C. LEVY.
JACOB SCHRODER.	ADOLPH KRAUS.
JACOB SINGER.	LEO N. LEVI.
JOSEPH ROTHSCHILD.	MORRIS GOODHART.

WILLIAM A. GANS.

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TO OUR READERS.—Every purchaser likes to deal with leading houses. The advertisers of THE MENORAH easily take first rank and as such deserve the patronage of our readers. When buying there, please mention that you saw their Advertisement in THE MENORAH.

SELECT EXCURSIONS TO CALIFORNIA.—Phillips' Tourist Excursions to California have become very popular, especially so with the ladies. Leaving New York every Tuesday evening, one can take a Tourist car direct for Chicago, making only one change between New York and California. The Tourist sleepers are fully equipped with bedding, carpets, tables, etc. A colored porter accompanies each car for the purpose of making up berths, keeping the car clean, etc. Our managers go through with and have personal charge of each party, and a Pullman conductor accompanies the train. East of Chicago and west of Pueblo stops are made at the regular depot hotels of the several companies, where excellent meals are served at the uniform rate of seventy-five cents, and ample time given. Between Chicago and Pueblo, the Rock Island's famous dining cars are attached to our train, and meals are served at the rate of $1.00. Those who prefer, however, can provide their own lunches, obtaining for the purpose baskets with drop handles, in order that they may be kept under the seats and out of the way while not in use. If you are thinking of a California trip, call upon or write to A. B. Farnsworth, General Eastern Passenger Agent, C. R. I. & P. Ry., 239 Broadway, New York City, for full particulars.

PROGRESSIVE LIFE INSURANCE.—We have before called attention to that sound and progressive Life Insurance Company, the Hartford Life and Annuity, and it is a pleasure to reiterate the good things we have previously said of that staunch institution and further emphasize the merits of its popular Safety Fund System. This plan is simple, unique, scientifically correct, and furnishes "up-to-date" life protection at the very minimum of price. We know that it will pay any of our readers wanting life insurance to purchase of the Hartford Life. Geo. D. Harrison, 189 Broadway, is the Metropolitan Manager.

KING NO-TO-BAC AND HIS WORK IN AMERICA—The Visit of a Monarch that has brought Health, Vigor and Money to many Men.—Many of our readers, no doubt, noticed in the last issue the large announcement of King No-To-Bac. Less than five years ago he was unknown in America, and since that time he has been crowned and called King by hundreds of thousands of happy, vigorous men, who point to him with pride and hold him dear as the means of their deliverance from tobacco slavery. Ofttimes tobacco's victims look at the dying spark in the cigar stump, or at the big, masticated "chaw" of tobacco just expectorated, and with nerves nicotinized with nicotine, mentally resolve: "Now, that is my last. I will never use it again. I know that it is injuring me physically and financially, and my nerves are becoming so irritated that I can't stand the least annoyance any more." What is the result? These good resolutions are generally made while the effect of the use of tobacco practically paralyzes the cravings of millions of irritated nerve centres, and just as soon as the effects commence to pass

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away, these good resolutions weaken, showing conclusively that the use of tobacco is not a habit, but a disease of the nervous system, caused by the education of the nerves to crave for the nicotine poisoning. What, then, is the easy, permanent, natural way to relieve yourself of the use of tobacco? Certainly not by discontinuing it and suffering the nervous reaction and prostrating effects and mental degeneracy sure to follow the long and continued use of tobacco. Does it not suggest itself to you that the natural thing to do is to take a remedy that is specifically prepared to eradicate the effects of the nicotine in the system, and to overcome the nerve-craving effects and restore the tobacco-charged nerves to a normal and healthy condition? To this we all say, "Yes, where is the remedy?" You will find it in No-To-Bac. This is easily said, and we all naturally ask for proof. This is all answered in the simple statement that if No-To-Bac fails to cure the proprietors, The Sterling Remedy Company, of New York, Montreal and Chicago, have so much faith in their remedy, that they positively guarantee to refund the money, and the concern being owned and operated by some of the most reputable business men of the East and West, is absolutely reliable, and, we are glad to say, able in every way to live up to its guarantee. The sale of No-To-Bac within the past few years has assumed enormous proportions, almost entirely developed upon its merits and the recommendations of the cured. So great is the sale that it is hardly possible to go into any leading drug store without finding it on sale, and the druggist has nothing but words of praise to give it.

FOR WEDDING AND HOLIDAY GIFTS—Nothing better could be selected than one of the celebrated "Miller" Lamps, manufactured by the firm of Edward Miller & Co., of 10 and 12 College Place, New York. They have been in the business since 1844, and make the well-known Rochester Lamp. The strong points in favor of the "Miller" are a bright and steady light, whose flame does not "climb" to smoke the ceiling; it can be lighted without removing chimney; a simple turn of a button (which a child can do safely) adjusts the wick so the flame is always even; a new wick can be put in without any trouble; an indicator tells when lamp is full of oil; and lastly, the drafts are so controlled that chimneys are not broken by the flame. A present of this kind is ornamental as well as useful.

TAKE IT ALONG.—Wherever you go, your hair-brush and tooth-brush unfailingly accompany you, but why not your soap? The article that is provided for your use at the hotel, or in the cabin, or in the car is quite likely to be of the vilest description, burning and poisoning the skin and destroying its smoothness and beauty. If, on the other hand, you take with you your home cake of Pear's Soap, which is the best of all soaps, you insure refreshing baths and a clear, wholesome and beautiful complexion.

UNFORTUNATE PEOPLE—Who do not live near the leading dairy regions, can now use products of such dairies, owing to the perfect preservation of milk in all its mother purity, as accomplished in Borden's Peerless Brand Evaporated Cream.

FOR OVER FIFTY YEARS—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

VOL. XVIII. *FEBRUARY, 1895* No 2

WHAT IS JUDAISM?

IT is only in modern times that this question has been propounded, and the answers given by various Rabbis, of course modern Rabbis, are as variable as the number of definitions offered. If not directly, still indirectly do we find attempts to answer this question in ancient times. The Dalalath Al-Hayrim of Maimonides was such an attempt, the Emunoth Ve-Deoth, another, the philosophical treatise of Gersonides, another, and many more of like character. The answer was not ventured in response to such a question offered by Jews, but in defense of Judaism against the philosophical systems of Aristotle, of the Christian casuists, of the Arabic metaphysicians. The Jews never questioned the divine origin of the Jewish religion, its direct descent from God through the mediation of Moses, the Prophets and the rabbinical sages. Those Jews who doubted the divine origin of their faith, left it and joined the church or the mosque. Nor was the obligatory character of the Mosaic law or of the rabbinical ordinances placed in doubt, as both were believed to have the source in the same supernatural fountain. The Christian and Moslem world asked that question again and again and though the former believed in the Divine paternity of the Old Testament with the same conscientious firmness as the Jews, they clamored for a decisive answer to that question which Christian theologians offered again and again without having convinced anybody. To some of them Judaism meant the negation and denial of Christianity; to others it was a bundle of superstitions, without any philosophical foundation; to others again the embodiment of selfishness to the extent of inspiring hatred against non-Jews. As recent as the Napoleonic era the total ignorance of the essential principles of the Jewish religion was the cause of summoning a Jewish Sanhe-

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drin in France to receive from the best representatives of the Jewish race a lucid and decided declaration of the tenets and beliefs of the Jewish religion. Chancellor Pasquier in his recently published memoirs frankly tells us so in the following words:

"The question was really nothing less, after the documents which had been remitted to us, than to find out from the Jews themselves, whether their religion permitted them to accept in good faith the quality of citizen in the country which consented to receive them as such, whether this religion did not contain prescriptions which made it impossible to them, or at least very difficult to submit without reservation to the laws, whether it was possible to trust them with the fortune, the industries, the talents of a population, hitherto manifesting against them a sort of enmity."

Thus frankly did he confess the ignorance which prevailed in the governmental circles about the principles of the Jewish religion. And at this day, due to the ignorance about the Jewish faith which so generally prevails, accusations are hurled forth against the Jews, charges of impossible crimes preferred, which could not live a day were the essence, the principles and the practices of the Jewish religion known.

Our modern Jews also ask the question, and for the same reason, because they are ignorant of the tenets of their faith and out of touch with their observing brethren. Many young Jews are professors of Judaism simply because they are not Christians. They know of one religion as much as of the other, and do not find it worth while to give themselves the trouble of inquiring into a subject which, in this utilitarian age of ours, has such little practical value. At least they think so. To their minds, the worldly success is everything, and their entire thinking concentrates about the problem how best to succeed in social, commercial and professional life.

Somewhat at fault are our rabbis. Of course, every one of them makes this question occasionally the subject of their sermons, but as these are listened to by a very small portion of the Jewish community, almost trifling in comparison with

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the great mass who never attend public worship, their teachings do not leave much of an impression. Nor is there anything of an unanimity or agreement among them. It must be remembered that Judaism, like every other religion, has a basal foundation, which never shifts, which is the same to-day as it was three thousand years ago. But man "does not live on bread alone;" he needs more. The abstract mental principle, as well as the moral teachings, must needs be clothed in concrete form; the tuition can only be had through the means of observances and the practices of ceremonies which either exemplify these principles or afford the necessary discipline to have the proper effect in the production of proper conduct.

There has never been a change in the basis, the fundamental principle of the Jewish religion. This basis is clearly laid down in the words with which the Bible opens: "In the beginning God created the heavens and the earth," and in the words of the first word of the Decalogue: "I am the Lord thy God." Belief in God as the Creator of the universe, and in the fatherhood of God is the Alpha and Omega, the beginning and end of the Jewish faith. Every other injunction and command flows from it. "You shall be holy, because I am holy;" "Love thy neighbor as thyself;" "Be just, be merciful, let no untruth fall from thy lips," and all the moral lessons which Judaism enjoins. This belief carried Israel through all the storms which it weathered and preserved it to this day. The means of implanting the moral truth upon the hearts of its followers were bodied forth in ceremonies and practices which changed from time to time—were, in fact, in a ceaseless condition of change. Ceremonies which expressed great truths and valuable verities at one time became mummeries and meaningless observances, which tended more to degrade the Jewish religion than to lift it up.

Thus the institution of sacrificial worship had to be dropped, and Maimonides was compelled to explain away the anthropomorphic expressions of the Bible by the plea that the Torah speaks in a language which might be intelligible to its disciples. The *Kabbala* arose at a time when Jewish

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philosophers recognized the need of infusing a living spirit into the dry bones of legalism, but was affected by the trend of mysticism, and degenerated from a philosophy into a magical jugglery. The train of liberal philosophical speculation which marked the close of the last century and the beginning of ours, did not leave the Jewish religion unaffected, but only touched the outer garb, not the inner kernel. But the garb which fitted bygone ages had to be changed, had to be refitted; ceremonies which had the sanctity of ancient tradition became meaningless, and the life went out of them. They could not be reconciled with the advance of the age, with the philosophical conception of a rising civilization, and the people, without consulting any rabbi, threw them aside, and many of them left the synagogue altogether, because the *non possumus* of the old rabbis made it impossible for them to remain in affiliation with the system officially upheld.

Then came a new school of rabbis, men who went to the universities after they had absolved the *Yeshiba*, the Jewish high school, and they recognized the need of examining closely the system of religious practices, and they had the courage to declare with utter frankness the obsoleteness of observances which, according to their honest conviction, had no longer any binding value. Their learning, their intimate knowledge of Jewish literature, their penetration into the animating soul of the Jewish religion, which cropped out in every page of the Talmud, entitled them to that reverence and confidence which the people paid to them. "If the old tell you to tear down, tear down," teaches the Talmud. Tearing down of the fences was necessary, in order that the life of Judaism might be saved. Such was the condition in the old country; such was the condition in this country when the Germans began to emigrate to this country in larger numbers in the fourth decade. If Judaism was to live, the unessential parts, those observances, practices and laws which had lost their meaning, had to be removed, and the efforts of the Reformers, such as Merzbacher, Einhorn, Adler, Hirsch and Mayer, met with unqualified success. Judaism in this country is quickened with greater vitality

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than in any other part of the world. Those who point to Germany as the country where orthodoxy has thrust Reform Judaism aside, only look at the condition in a very superficial way. It is indifference which prevails there, the chill of apathy, and probably the influence of the prevailing conservatism and reaction which rules in the upper classes of society spreads its influence to Jewish circles. The Jews do not care to be classed with the infidels, at least congregational Judaism does not, as unbelief in the plenary inspiration of the Bible is held in official circles equivalent to rank infidelity.

Is Judaism the product of the Bible? The question must be answered by the statement that Judaism is anterior to the Bible, and that the Bible is the product of Judaism, Judaism being the awakening in the hearts and consciences of Israel's ancestors of the God-idea, developed, built out and perfected through the ages, until the pure conception of the fatherhood of God and brotherhood of man has been engrafted upon the mind and conscience of the civilized world. Whether Deuteronomy is older than any other of the five Books of Moses, whether Genesis is the product of two editors, the Jehovistic and Elohistic redactors, whether the Psalms, *Koheleth*, Job, or any of the other books, were compiled before, during or after the Babylonian exile, matters not, has no business upon the pulpit, and belongs solely to the scholar and the Bible critic. The question is, whether the religious practices, insisted upon now as an essential part of Judaism, as a religion of the heart, serve their purpose or not. Those which are in accord with the Jewish spirit of the past, and are not in conflict with the scientific and philosophical verities of the age, should be, and must be, retained, and surrounded with that reverence which endears them to heart, mind and home. Those which are not must be discarded, and all the sermons delivered from orthodox pulpits cannot save them from consignment to the grave.

Judaism, to fulfil its mission as religion of humanity, must be adapted to the conditions of life, in order to become a living religion. This, however, cannot be accomplished by one man, by one rabbi, by one teacher. It must be the

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work of the united thought, the united conviction, the united scholarship of the Jewish clergy throughout the land. Reforming at one's sweet will, instituting ceremonies which merely have the marks of a neighboring church from which they are borrowed, pandering to the clamors of a sensation-loving congregation, making capital for the rhetorical excellence of an individual at the expense of the life of Judaism, must be frowned down, and no one else is more interested in frowning it down than the rabbis themselves. There is no question of the honesty and conscientious conviction of most of our rabbis, but the individual efforts are not infrequently made with a view to differ with the reforms instituted by the rabbi of a neighboring congregation. United conference, deliberation and consideration are needed in order to establish an American Judaism which shall appeal to the hearts of the growing generation, and shall become a beacon-light to the Jewish church abroad.

Judaism's base, Judaism's fundamental root, need not be reformed, cannot be reformed. If it is anything at all, it must be as eternal as the heaven itself. The Jew who kneels at the walls of Jerusalem's temple, and prays for its restoration, the Jew who recites his *Shema Israel* in a German, an English, a French, a Polish, a Russian or an Indian synagogue, confesses the same faith as the modern American Jew who sits in the temple without head covering and reads his English prayer because he does not know the Hebrew. The Jew who no longer knows in America what a *Talith*, a pair of *Tefillin* is, who sits at a banquet table without inquiring whether the food has been prepared by a Jew, is as much a confessor of Judaism as the man who religiously observes the 613 commandments, if his belief in God as the Creator of heaven and earth, as the Father of man, who endowed His children with spirit from His Spirit, is implicit, if he feels himself in unison with his people in the past and present, to fulfil Israel's mission, by observing the moral laws of Moses, the prophets and sages, and glorifies the name of Israel's God by correct conduct and an exemplary life.

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A. BERNSTEIN AND HIS MESSIAH-IDEAL

IT is a little over ten years ago since A. Bernstein, one of the most prolific writers of Germany, died, then one of the most popular instructors in the scientific productions of the age, and his name has been almost handed over to oblivion by the present generation. His genius was of a most surprising versatility. Many people knew him as the indefatigable laborer in the vineyard of one species of knowledge, who had no conception of his accomplishments in his studies in another direction. He became most popular as the disseminator of knowledge in natural sciences, as he understood, like very few, to present the most abstruse questions of chemistry, astronomy, biology, physiology, in a garb attractive to the most simple-minded reader, and his essays on those subjects read like the stories of the best novelist. Very few people knew that the author of "Natur und Geisteswalten" was a Jew, or that the man who initiated them into the mysteries of Nature's secrets, had received his first instruction in a Jewish *cheder*, or primary school, and was at home in the labyrinths of the Talmudic ocean. In fact, his name originally was Rebenstein, and as such he was known to the Reform pioneers who, in the third decade, paved the way for modern Reform Judaism. He was a member of the Berlin Committee, of which Dr. Stern and Dr. Ritter were members, who came before the Rabbinical Conference at Frankfurt with the most radical propositions ever submitted to such a body, of which the transfer of the Jewish Sabbath to Sunday was one, and the abolition of the Abrahamitic rite the other. He also established a daily paper in Berlin, the *Voiks Zeitung*, representing the extreme radical and democratic color, and his caustic pen, cutting sarcasms, and irrefutable logic made the journal one of the widest-read dailies in Berlin. The same man wrote two of the most ingeniously-conceived novels, pictures of ghetto life, veritable photographs of Jewish characters, painted with the brush of the poet and the inimitable skill of the man who had lived

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the life himself which he describes. "Mendel Gibbor" and "Voegele der Maggid" are gems in their way, unexcelled in power of description, depth of conception and finish of delineation. A few years before his death he wrote a short essay, which made quite a stir in theological circles, which endeavored to prove that Abraham, Isaac and Jacob, the Jewish patriarchs, were not and did not represent living individuals, but types of different tribes, the traditions of which were subsequently embodied in the recitals preserved to us in the Bible.

Karl Emil Franzos, in a sketch, publishes in the *Zeitung des Judenthums* a letter of Bernstein to Franzos, very characteristic of the man, which well deserves preservation. The following is an adaptation:

I stand at the end of my life so fully, yet in the midst of the conflict of the present, that I can hardly entertain the hope to draw an intelligent picture of my past.

It affords me great consolation that, after the close of my earthly existence, talents understanding the soul's inner working will be found who may construct artistically what I am unable to produce materially. The 70 years which I will have passed on the 6th of April are in Judaism, which possesses the quality of development like a millenium, in which other groups and types of nations have worked themselves up to the charity and enlightenment of the present age. This truth is certainly not strange to you. Sieze a gladiator engaged in that struggle of development, and it will be an impression of me. The person disappears, but the struggle remains, whether the gladiator's name is Franzos or Bernstein.

I ran over what I have written just now, and perceive that I am still the dreamer, which I have always been when I pondered the problems of my life. I will therefore make good what I failed to do, and describe to you a little scene from the most recent time, which has called to my mind a little story of my earliest youth:

"A few weeks ago, the well-known Rabbi, Dr. Hamburger, a profound scholar and student of the Talmud and Midrashim, came to see me. He found me in my small private laboratory, engaged in an electro-chemical experiment, and he looked on very attentively.

"'What are you doing there?' he inquired.

"'I sit here and calculate the days of the Messiah: they are not

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called by that name any longer; they are known at this time as the electro-dynamic age.'

"'Do you believe that he will come?'

"'Certainly,' I replied; 'he is bound to come, because I am about conjuring his advent.'

"'Have you always believed in his coming?'

"'Of course,' I replied, 'as I will presently explain."

After having laid aside the platina wire, which I wanted to melt in glass, I related to him the following true story of my boyhood:

"It was in 1820—I was a boy of about eight years of age—I walked with my father on a Sabbath day, after the close of the afternoon service, outside of the city of Danzig, to the spot where the Vistula rushes in broad expanse to the East Sea. The afternoon sun lit up the magnificent broad expanse of water, where, in the distance, a streak of the deep ocean blue of the horizon formed the border. My eyes were directed to the spot where water and heaven seemed to touch. There sounds came to my ear of my father's recitation, in deep devotion, of the verse from Psalm 104:

"'Look at the ocean, how broad and expansive! wherein big and small animals without number rush about. Ships wander on that highway, and the leviathan which Thou hast created to gambol there.'

"My heart swelled, inspired by the poetry and the beauty of that psalm, with which I was familiar.

"Suddenly I felt a blow on my head. A seaman had crept behind us. He called my father, in derisive laughter, 'Jew,' and spat upon his gray, long beard and jubilantly wended his way. I screamed, and wanted to run after the malefactor, in order to revenge myself in some way or other. But my father, who understood my purpose, restrained me with smiling mien, and said to me, in mild tones, wiping off his beard. "My son, be calm! He has done violence to my beard; it is a very good sign, because these are the precursors of the Messiah. It is written," and he quoted the words. My eyes glistened at the pious *jeux-des-mots*. The verse of the prophet reads: 'The rogue will do violence to the aged man.' But in Hebrew the word for aged man and beard is the same. The tears still in my eyes, the pointed interpretation of the verse inspired me in holy consecration, and the faith in the approaching days of the Messiah became an irresistible conviction.

"'And when have you become faithless to that conviction?'

"'Never! I am the same to-day as I was then; but my Messiah

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has changed. I have seen him come when I saw my first writing in print. I saw him come when I beheld the first locomotive. I saw him at the time of the introduction of the telegraph, and prepared the way for him by the invention of sending off two despatches at the same time upon one wire. He appeared to me again and again, in a new form, at every epoch of moral rise, political progress and scientific invention. To-day I pave the way for him with the construction of a new electric light. Should I not live to see his coming, I will transmit my hope in his coming to my children. No matter under what name the ideal of a higher morality and of the spiritual elevation of humanity, he will announce again and again his near approach.

"Until then, my children, in like good faith, shall console themselves as I did about the blow upon my head and the brutality extended to my father, whether the blow comes from a boatman or a Court preacher."

AN ATROCIOUS CHAPTER IN THE HISTORY OF HUMANITY

By Rev. Dr. Rudolph Grossman of New York

FEAR was the fundamental stone in the structure of religion. Under a reign of terror when the gods were regarded as cruel, jealous and malignant powers, men could not be attracted by love; but were mightily influenced by dread. The one question at whose solution all antiquity labored was, how can man best establish a covenant of good will with, and best avert the enmity of the all-powerful deities. And the only answer that the primitive world could find was, "give unto the gods that which is most pleasing to you, deliver over to them the choicest of your possessions, share with them the most valued of your blessings, and so you can acknowledge their power, evidence your dependence on his favor, and voice your yearning for their friendship." Under the impulse of this argument, each ancient nation hastened to bring its gifts, choosing such as it deemed most precious and efficacious, vegetables so long as the people were purely agricultural, animals when they had become pastoral.

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But the argument underlying the introduction of sacrifice when followed to its logical sequence, led to one inevitable conclusion. If the gods are pleased with gifts, and if the efficiency of the gift is in proportion to its value, what sacrifice can be better, more satisfying to the deity than human sacrifices? The highest that man possesses, that which he treasures the most, is his own life. Man stands higher than the animal, and therefore the sacrifice of a man is the most honorable to the gods. Thus, under the spell of this false idea, human offerings, the most atrocious offspring of a wrong though consistent conception arose, and human blood, flowing in streams, has stained the waters of religion that are to bring life and joy to man and not death and despair. It is sad, indeed, as we survey the history of man, to behold to what dreadful crimes and horrible butcheries mistaken notions of religion have led the human mind. But amongst all the superstitions, vices and falsehoods to which an honest but erroneous conviction gave birth, none is so revolting, none so heart-rending, as this of human sacrifices. As Bishop Colenso said, "Pages indeed might be filled with an account of the various forms of human sacrifices, which were practiced in olden times, and so universally, that it is difficult to find a people who were wholly free from this dire superstition. And they were practiced down to a comparatively late age, and in the midst of the highest civilizations, as well as among the most barbarous tribes." (Lecture on the Pentateuch, p. 122).

Egyptians, Etruscans, Phœnicians, Syrians, Arabians, Athenians and Romans, the Hindoos of the East, and the Mexicans and Peruvians of the West, Thracians, Gauls, Teutons and Swedes, all have taken part in the celebration of these bloody rites.

At first human sacrifices were no doubt offered as food to the deities in a literal sense, the flesh and blood of man being considered better and more palatable than those of animals. Thus the ancient Aztecs put the heart of human victims and poured their blood into the monstrous idol's mouth as a meal for the god. The blood-thirsting goddess

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Kali among the Brahams could not be appeased, though rivers of human gore flowed in her orgiastic worship (Johnson India p. 144). Such a conception seems to point back to an original connection between human sacrifices and cannibalism, and it can still be clearly seen among many savages. But though it may be proved here and there, that the eating of human flesh induced those indulging in it to slaughter human beings as food for the deities, yet it cannot be established as so universal as to enable us to draw a safe conclusion from the existence of human sacrifices to cannibalism. It may also be possible that human sacrifices were practiced as a precaution against poverty, which partly accounts for the prevalence of infanticide among the early Arabs, (see Ewald Antiquities p. 169 note) or poverty led to the eating of human flesh, which, when recognized as palatable, was then regarded as fit for sacrifice to the gods. It is also undoubtedly true that human sacrifices were offered among savage tribes at the graves of departed chieftains for the purpose of supplying human flesh along with other food for the soul of the deceased, which was believed to exist in a quasi-material form. (Spencer Principles of Sociology 1 p. 264).

But all these causes can have had weight only with savage tribes and only in exceptional cases.

The existence of human sacrifices among not only the richest but the most highly civilized nations of antiquity indubitably points to the conclusion that they were voluntarily offered not as material food, but as the highest expression of awe, and of religious devotion. Being the most precious that man can call his own, they were believed to serve as the best means for averting the divine wrath, and often as the surest index of human dependence on the help of the gods and even of gratitude to them.

The root idea of human sacrifices as has been stated, being to present that which is most valued, in order thereby to propitiate the wrath of the deity or to express thereby the man's utter devotion to the god by giving up to him that which he most prizes, it follows naturally that the sacrifice of oneself, involving the greatest self-denial, would be

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esteemed the highest and the best. We find therefore self-immolation practiced not only among barbarous, but among advanced peoples. By devoting oneself to death, a happiness greater than any that earth can bestow, is conferred upon the heroic self-destroyer. The Nicaraguans, we are told, believe that only such as offer themselves on the funeral pile of the departed chieftain, would become immortal (Brinton Myths, p. 145). Herodotus mentions a custom of the ancient Thracians who selected the best beloved wife for the honor of dying as suttee and this privilege was eagerly coveted by the rest, for thereby did they believe to gain immortal joys (Herodotus V. 5). A Mexican king devoted himself to a sacrificial death to efface the dishonor of an insult (Prescott, Mexico I. p. 84.) In China we are told, the Emperor Tang offered himself as a voluntary victim to put an end to a long drought (Reville Religion of the Chinese, I. p. 207). The Brahmans in all ages and even to this day, hurl themselves voluntarily beneath the crushing wheels of the car of Juggernaut and eagerly seek death, that thereby they may gain eternal bliss; nay the God Siva declares such a self-appointed victim to be even as himself and be he ever so great a sinner, he becomes pure and gains the love of the universe (Johnson India, p. 144) The two Decii and M. Curtius rushed into the thickest of the battle, sacrificing themselves that their armies may be successful and Hamilcar, the Carthaginian general, voluntarily sought death in a doubtful combat. This spirit that dominated so many of the ancient ascetic religions, as Buddhism and Brahmanism, found perhaps, its fullest expression in early and mediæval Christianity. The martyr who shed his blood for his faith, was regarded as the highest type of a sacrifice and Jesus offers in his own life as related in the New Testament, the best illustration of this idea of self-immolation. But whereas this form of human sacrifice sprang up here and there under the impulse of an exaggerated sense of duty, or of an overwrought enthusiasm, its occurrence is but sporadic, for it requires a "degree of heroism and courage not only worthy of a better cause, but extremely rare, because of its great self-denial."

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Much more frequent among the early nations was the sacrifice of one's children, and since the efficacy of the sacrifice was conditioned by the amount of loss and grief it entails, of first-born children and particularly first-born sons. This would be done all the more readily in times of disaster and of national peril, when the blood of children was believed to soften the heart of the deity. The Phoenicians offered in times of war, and drought the fairest of their children (according to Porphyry,) and Eusebius informs us that at the yearly Phoenician sacrifice to Saturn, the dearest and even the only sons were slaughtered. The bones of these victims were preserved in the Temple of Moloch in a golden ark, which was carried into the wars as sureties of victory. (see Tylor Primitive Culture, II. p. 398) It was in Canaan that these bloody rites of child-sacrifice were practiced in their most revolting forms. The altar of Moloch reeked with blood. Children were sacrificed and burnt in the fire to him while trumpets and cymbals drowned their screams and mothers stood by and restrained their tears (see Robertson Smith Rel. of the Semites, p. 355). What cruelty springing from a holy motive!

The Carthaginians sought to avert evil in times of adversity by the offering of children in numbers on the altar. Hamilcar, during the battle of Syracuse, sacrificed innumerable human victims from dawn till sunset. Victims from among the sons of the noblest families were chosen yearly by lot, for the brazen statue of Kronos. To supply the altars the Carthaginians bought children, as Plutarch says "like lambs and birds."

Amongst the Egyptians, a virgin was yearly cast into the Nile, to be the bride of the river, and the custom remained in force till the conquest of the land by Omar (see Baring Gould Origin and Development of Rel. Belief I, p. 370).

Among the Babylonians, human sacrifices, especially of children, were known as far back as the Accadian era. A bilingual text lately discovered says, that "the father must give the life of his child for the sins of his own soul, the child's neck for his neck, the child's head for his head." (see

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Sayce Rel. of Babylonians, p. 78, George Smith Assyrian Discoveries.)

The Persians sacrificed human beings by burying them alive, and it is related that Amestris, wife of Xerxes, offered fourteen Persian youths of noble birth on one occasion as a thank-offering (see Haug Rel. of the Parsees.) The Vedic Aryans, it seems, were for centuries free from this atrocious custom. There is no mention of human sacrifice in distinct terms in the whole of the Rig Veda, though it appears that such were offered in later periods of Hindoo history (see Max Muller, History of Sanskoil Literature, p. 408).

Among the Arabs prior to Mohammed, black-vested priests were wont every seventh year to sacrifice children on the sacred stones of the Kaaba to Habal, the Creator. Sucking children were favorite oblations, and young virgins were married to the god by a death in the flames (see Ghillany Menschen opfer). It is perhaps, most surprising to learn that the Greeks and Romans, standing on a lofty eminence of culture and art, practiced these cruel and revolting rites. Before proceeding to a war, the Greeks offered a human victim to insure victory; and the Athenians sent yearly seven youths and seven maidens to Crete to propitiate the Minotaur. All children born between the beginning of March and the end of April, when the holy spring festival was celebrated by the Greeks and the various Italic tribes, especially the Sabines, were at one time devoted to the gods. And as for Rome, Eusebius writes "who does not know that to this day in the great city a man is sacrificed dailyto Jupiter Latiaris. In fact, in every generation of the four centuries from the fall of the Republic to the establishment of Christianity, human victims were sacrificed by the Roman Emperors (Kalisch Leviticus, I. p. 349).

Turning to the western hemisphere, we find the same horrible atrocities perpetrated in the name of religious worship

When in Peru an Inca was ill, his son was sacrificed to the Sun god, in the hope that the child would be accepted in lieu of his father. At the beginning of the reign of an Inca,

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a number of children, between four and ten years of age, were slaughtered as propitiatory sacrifices to the sun-god (See Reville Rel. of Mexico and Peru). In the land of the Aztecs, human blood never ceased flowing, and Prescott relates that at times as many as 20,000 were killed on one day (Conquest of Mexico I, p. 240). So noble were sacrificial victims believed to be, that in Mexico the youth doomed to die as a sacrifice, was for some time preceding adored as the living representation of the god Tescatlipoca and feted at royal banquets and hailed with vociferous cheers by the people (Tylor Prim. Colt. II. p. 379). The North American Indian, who tortures his prisoners, does so not merely from a love of cruelty, but as a sacrificial act intended to gratify the Spirit. The Iroquois, while the victim burned at the stake, leaped around him exclaiming, "To Thee, Oh great Spirit, we slay the victim that thou mayest give us luck and victory over our foes" (Muller Amer. Urrelig. P. 142).

It was particularly the custom amongst all ancient nations, to sacrifice the captives of war as an expression of the thought that the favor of the gods alone can bring success in great and dangerous enterprises. For this purpose, the first prisoners taken were deemed most desirable, particularly if they be of high rank. The Scythian sacrificed one out of every hundred captives and the Scandinavians reserved their prisoners for an annual festival, when they were slaughtered with festive pomp (See Rhys Rel. of the Celts). This custom of slaying prisoners of war probably gave rise to the idea found among several nations of killing in honor of the god, foreigners rather than natives. The Greeks, with whom hospitality was a sacred institution, at one period, sacrificed strangers to the Lycian Zeus and regarded this as an eminently precious offering.

Criminals of various kinds were set apart as human victims on the altar. In Scandinavia, the victims were generally, though not always, criminals, and in Athens, malefactors were kept at the government's expense, to be killed at the sacrifice offered in times of pestilence, famine or any impending misfortune (See Bastian Mensch p. 112).

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But not only as a means of propitiation were human sacrifices deemed most efficient, but also as an expression of gratitude. The Assyrians invariably sacrificed men at the completion of a campaign to Nergal, god of war. The Teutons, Tacitus informs us, did the same, presenting their sacrifices to Wodan. Sacrificial human victims were often slaughtered that they might go to the gods as servants and messengers. In Dahomay and among the Getae in Thrace, one of the inhabitants, chosen by lot, was dispatched as a messenger to the gods to learn their wants and their wishes. In fact, there was no occasion of life, whether it be joyful or sad; no event, whether it be the signing of a treaty, or a declaration of war; no religious service, whether it be expiation for offences, or a feast of thanksgiving; no social celebration, whether it be the initiation into manhood or the funeral rites over a departed chief or tribesman, at which human sacrifices were not offered. They formed in many lands, an established part of the public worship. They prevailed among the savage and the civilized, and whether practiced by the Zulu in his dense jungles or by the cultured Greek in his artistically magnificent temples, they were the offspring of one and the same thought, the desire to placate the deity and turn away any impending danger by the sacrifice of that which is dearest, noblest and most valued.

The facts mentioned above, viz: that strangers, captives and criminals were sacrificed in place of natives and high born citizens, evidences an attenuation in the idea of sacrifice. Gradually it came to be recognized that human life is too precious to die on the altar, and a life of less value was substituted for that of greater worth. The strangers, captives and criminals sacrificed were to take the place of native born, i. e., socially important men. Human sacrifice was still believed necessary, but the first step had been taken leading towards its abolition.

Three ideas that gradually but positively gained ground led effectually to the elimination of human sacrifices. The essence of worship is homage, and for the expression of homage the intention is what is most pleasing in the eyes of the

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deity. The god, who gradually ceased to be regarded as purely physical, desires from man simply the acknowledgment of his power. He wants human sacrifice, not that he might drink the blood and feed on the flesh, but that he might see the high degree of human devotion to him. Hence it was believed that an inferior offering would serve for this purpose as well as a superior and, as the next step, that a part would be acceptable in place of the whole, and, lastly, the image for the reality.

The first idea that an inferior offering may be brought for the superior, found expression in the custom above referred to, of committing criminals, captives and slaves to the knife as substitute for the more precious victim. And even this custom was gradually attenuated. In Mexico, we find tha in later times the priests simply marked the child brought as a sacrifice with a spear instead of running it through (Bastian, "Der Mensch," III, p. 113). But the greatest advance away from human sacrifices was made when it was established that an animal may serve as the surrogate for a man. Tylor tells us that the Khonds of Orissa, when an attempt was made to put down sacrifices, at once began to discuss plans of sacrificing cattle by way of substitutes (Prim. Cult. II, p. 403). In Egypt, the animal sacrifice was marked with a seal bearing the image of a man, bound and with a sword at his throat. In Greece, the slaughter of an animal was substituted in certain sacrifices for that of a human victim; but, in fidelity to the ancient usage of the ritual tradition, a man was first led to the altar, and then allowed to escape. The legend of Tantalus, who was severely punished for having presented human flesh to the gods as food, evidences the recognition of the baseness of human sacrifices. (See Bergel, Mythologie der Hebräer, p. 52.) Classic illustrations of the substitution of an animal for a human victim may be mentioned: the sacrifice of a doe for a virgin to Artemis in Laodicea, a goat for a boy to Dionysos at Potnæa, a stag in place of Iphigenia. The Æolians of Tenedos sacrificed to Melcarth, instead of a new-born babes according to the earlier custom, a new-born calf. (Mover,

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Phœnicier, I., p. 300.) The Vedas commands as a symbolic rite that the persons to be slaughtered in honor of Kali shall be tied to a post and a certain hymn be recited, and then they shall be released unharmed, while butter shall be placed as an oblation on the sacrificial fire (quoted from Kalisch Levit., I., p. 344).

The idea of substituting the part for the whole gave rise to those religious mutilations by which the worshiper, and especially the priest, devoted a part as a substitute for his whole body. It may be a tooth, a finger, a lock of hair, but most usually it was a few drops of blood. The Druids, who had formerly practiced human sacrifices, contented themselves later with pouring a little blood upon the altar. The Brahmans of later ages retained the sacrifice of human blood in certain solemnities, but restricted the amount to "a quarter as much as a lotus leaf will contain." Among the Aztecs and Mexicans, Quetzalcoatl was supposed to have substituted simple bleeding for the monstrous human sacrifices (Reville, Rel. of Peru and Mexico, p. 64).

The Peruvians even carried the process of attenuation so far that they instituted the pulling out of a hair of their eyebrows and blowing it toward the idol, as a substitute for a former human sacrifice (*ibid.*, p. 219). The Parsees, once addicted to human sacrifices, in later times burned merely a few hairs as a sacrifice.

However, sometimes symbolical figures were substituted instead of men. Wherever we find human figures offered to the deities—for example, the wax statuettes cast into the Tiber—instead of living beings, at certain periods of the year, we may take for granted that this is a survival from ancient human sacrifices. The Hindoos formed images of a man in dough and burned them to Kali. Manetho relates that Amasis, king of Egypt, abolished the sacrifice of Typhonic men (red-haired) at the tomb of Osiris, and substituted wax figures. In Greece and in Rome, brazen statues were offered for human victims, cakes of wax or dough in place of beasts (History of Greece, Grote, V. 336). By another step forward, it came to be supposed that the sacrifice

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itself can be replaced by a mere pantomime. The Semites, as we know, were content with passing their victims through or between the flames, and a similar usage existed among the Mexicans, Burmese and Malays.

Thus, very slowly, indeed, as purer notions of the significance of worship and of the nature of the gods dawned in the human mind, the foul atrocities that stained the name of ancient heathendom were suppressed. The refining process proceeded at a snail's pace. The idea of human sacrifice was too deep-seated in the ancient world to be quickly eradicated, but as light advanced, as truth spread, as the deity emerged from the darkness of falsehood, this low idea, originating in a perverted religious sentiment and leading to horrors that shame the honor of mankind, was banished into the oblivion into which so many erroneous conceptions of the struggling human mind have been forever hurled.

Having thus sketched the general trend of human sacrifices in all parts of the globe, and its prevalence and acceptance in heathen religions, we can proceed to the consideration of the Hebrews, and endeavor to learn in how far, if at all, human sacrifices were in vogue amongst them, and whether, as in pagan religions, such rites were ever sanctioned by and incorporated in Israel's religion.

A survey of the Biblical books will abundantly reveal the fact that the sacrifice of human beings and especially of first-born sons, was at various periods in its history in vogue among the idolatrous Israelites. Innumerable passages may be called from the different Scriptural volumes clearly implying the prevalence of such a custom. In Deut. xviii. 10, the law-giver proclaims "there shall not be found among thee any one who maketh his son and his daughter to pass through the fire." The expression "to pass through the fire" evidently refers to the Canaanitish rite in the worship of Moloch of placing the sacrificial victim in the hands of the idol, and then having him roll into the blazing flames. It has been conjectured that this "passing through the fire" was merely a symbolic ceremony used in purification, but that it did not refer even among the Canaanites to child-burning

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(see Tal. Sanh. 64 b). But there can be no doubt that human sacrifice is intended. In fact, in Deut. xii., 31, we have a clear confirmation that burning of children was usual among the Canaanites, "even their sons and their daughters do they burn in the fire unto their gods"(Comp. also Levit. xviii., 21, Jer. vii., 31, xviiii., 5, xxxii., 35, Ezek. xvi., 21, xx., 26, 31). The very fact that the legislator deemed it necessary to strenously forbid the evil custom proves that it must have existed .

But positive indications are not wanting that evidence that such human sacrifices were actually brought. The Books of Kings are replete with instances of child-sacrifice. It was particularly to two Canaanitish deities whom their devotees honored with such loathsome sacrifices that human offerings were presented, i. e., Baal and Moloch. We are expressly told that the Kings Ahaz and Menasseh made each his sons to "pass over in fire" (2 K., xvi., 3, xxi., 6), and the latter founded a place for sacrificing to Moloch, called in the Old Testament "tophet" in the valley of Ben-Hinnom near Jerusalem, and which remained untouched until the 18th year of Josiah's reign (see 2 K., xxiii., 10).

The prophets vehemently castigated the pernicious rite. "They have built the high places of Tophet . . . to burn their sons and their daughters in fire," exclaims Jeremiah (vii., 31, see also Jer. iii., 24, 25, xix., 6-14). "Moreover, thou hast taken thy sons and thy daughters whom thou hast born unto Me, and these hast thou sacrificed unto them to be devoured," cries Ezekiel (xvi., 20; see also xvi., 21, xxiii., 39, and Ps. cvi., 37, 38 and Isaiah lvii., 5). The prophet Micah asks: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"(vi., 8), proving by his question that such was done. Not only Baal and Moloch, other heathen deities were worshiped by human sacrifices. Solomon built a high place in the vicinity of Jerusalem for the Ammonitish god Milcolm or Malcom (King of the people; see 1 K., xi., 5, 33; see also 2 K., xxiii., 13, Jer. xlix., 1, 3). This high place remained in existence till the time of Josiah (621, B. C.), and was destroyed by him (2 K. xxiii., 13). Whether Solomon sacrificed human beings

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to him, and whether it was used for such purposes during the entire period of its existence, is not stated; but it seems more than probable from the general leaning towards this practice, and from the prevalence of this rite in the worship of the Ammonitish deities. In the Assyrian period, children were burnt in the fire to Adrammelech or Annamelech (2 K. xvii., 31).

There can be no doubt, then, that the sacrificing of first-born children was a common practice throughout the whole land of Palestine, in both kingdoms, at least from the time of King Ahaz downwards. And if from the time of Ahaz, then surely also from a much earlier date, for when that king reigned, the Canaanite tribes had long ceased to exist as distinct from the Israelites and as likely to corrupt them by their idolatries. They had either been exterminated, or had been reduced to the condition of bondsmen, (1 Kings ix., 20, 21) or had intermingled with the conquerors, and so lost their identity. The Canaanites, it may be presumed, exercised a considerable influence upon the uncultivated though martial Hebrews, whose religion was far too unstable and immature to be unaffected by the long established religion of the older population. Canaanite worship as in all the ancient world, was mainly carried on by offerings and human sacrifices and, formed a favorite mode of adoring the chief deities Baal, Moloch and Astarte. It is, therefore, not unnatural to say that the Hebrews, whose own religious ideas were by no means either as yet fixed or very lofty, amalgamated into their religious service Canaanitish rites and amongst them the sacrifices of children, to these heathen deities. And when once this custom had been established and had taken firm root in the people's consciousness, it is easy to understand how it would tend to maintain itself. And all the more when we bear in mind that monolatry, the acknowledgment of the existence of other gods, though inferior to Jehovah and not monotheism, was the accepted doctrine. The Israelite who sacrificed to Moloch did not believe himself guilty of a conscious abandonment of Jahve or of a wilful breach of his law. "When they had slain their children to

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their idols, then they came the same day unto my sanctuary to profane it," says Ezekiel (xxiii., 39). They considered these human sacrifices to be not at all incongruous with the worship of Jehovah as the chief and tutelary God. The deities of the Amonites and Edomites were regarded as deities (see for example Judges xi., 24; comp. 2 Kings xv., 19), and to them the Hebrews paid worship, without, however, thinking to deny thereby their own national God, Jahve. The law claiming for Him exclusive worship was only of a gradual growth. In truth, while the principle that Moses first proclaimed "No God but Jehovah," may have been accepted and lived up to so long as the magnetic founder lived amongst his people, and while the memories of the great deliverance were still fresh in their minds, it was not probable that they could long maintain this principle in Canaan where the deities of the land and the attractive worship were constant realities before their eyes. They would worship Jehovah, but acknowledge also the other gods—nay, in the course of time it might happen that just as Israel identified itself with the conquered territory, so the divinities were also identified. Baal and Jehovah, or Moloch or Jehovah would tend to be fused and interchanged, and thus would arise, as Wellhausen has called it, "a certain syncretism," that is, a combination and intermingling of idea and customs which had originally been connected with various gods (cf. Wellhausen Prologomena p. 18 ff. and Kuenen Rel. of Israel 1 p. 230).

But whereas Canaanitish influences coupled with a natural tendency to heathendom, a survival of a primitive polytheism may account for human sacrifices offered to pagan deities, yet we have references to human sacrifices offered not to "Baal or Moloch, but to Jehovah." Let us consider these in their historical order.

I. JEPHTHAH'S DAUGHTER (See Judges xi , 30-40).

Unsuccessful efforts have been often made to explain away the clear narrative which leaves no room for a shadow of doubt that a human sacrifice is intended. The writer of

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the book of Judges, gives the account of the sacrifice without one word of censure or abhorrence at the action. He, indeed, represents Jephthah overpowered by grief when his daughter comes forth to greet him, and as the result of his vow, is in duty bound to slaughter her "as a burnt offering," (the daughter could not be redeemed according to Levitical law, for being "a thing devoted," she belonged to God, see Leviticus xxvii., 28.) but the author proceeds to calmly relate the fulfilment of the rash promise and offers no palliatory excuse. Nothing is done to prevent the horrible deed, evidencing clearly that it was not deemed blameworthy to offer human beings. Had it been so, there would have been some mention either of human indignation or of some manifestation of divine wrath, but on the contrary Jephthah maintains judgeship over Israel, and wins victories (xii., 3).

In fact, so far from being disapproved, the author informs us that the act was looked upon with favor, and both Jephthah and his immolated daughter were held in high reverence. We read (Judges xi., 40) "it was a custom in Israel that the daughters of Israel went yearly to celebrate the daughter of Jephthah, the Gileadite, four days in the year." Could such a celebration have taken place, had the deed been regarded as reprehensible in the eyes of the author?

But the sacrifice of Jephthah's daughter has been questioned both by ancient and modern writers, from a deep anxiety to clear one of the Bible heroes of so dark a stain. It has been argued that she was doomed to perpetual celibacy and isolation, or to the service of the sanctuary, rather than to death (Saalschutz Archæologie 1, p. 232). Saalschutz says: "Es ist nicht deutlich mittgetheilt ob sie getödtet oder vielleicht nur dem Heiligthume oder immerwährender Jungfraulichkeit geweihet wurde da sie nur diese, nicht ihr junges Leben beweinen geht." But vows of that nature were never known among the Hebrews. To live unmarried was required by no law, custom or devotement. No such condition is implied or expressed in the vow which Jephthah uttered. He clearly vows "a burnt offering unto Jehovah." The fact that Jephthah's daughter bewails particularly her

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virginity and not her death, can be explained by the well-known abhorrence all ancient nations felt for childlessness. Nothing was deemed more disgraceful than to die without having left seed behind. Had she been consecrated to the sanctuary, Jephthah could not be expected to grieve so earnestly. His affliction when his daughter came forth is compatible only with the idea that she was doomed to death.

It has further been conjectured that when Jephthah made his vow, he had not his daughter, but his herds and his flocks in mind. But his house was surely not a place for flocks and herds, nor could any animal be expected to come forth and meet him.

Others have held that Jephthah had his dog in mind who would be liable to go forth to meet his returning master. But his vow clearly said, he will offer a burnt offering, and dogs, being unclean animals, could not serve as burnt offerings. The Talmud and other writers do indeed condemn the deed as an offering neither lawful nor pleasing to God. (Tal. Taanith 4 a, Midrash Yalkut to Judges, says that Jephthah was punished for sacrificing his daughter by being condemned to die by piecemeal, cf. Bergel Mythologie p. 5e, and the rabbis even allege that the change in the pontifical dynasty from the house of Eliezer to that of Ithamar was caused by the high priest of that time having suffered this deed to be done; see also Josephus Antiq. v., 7-10). But the fact stands indisputable that not only did such a sacrifice take place, but that it stirred up no opposition in the mind of the author.

But when we recall the disrupted state of the times in which this sturdy warrior lived, and particularly the chaotic condition of religious education, the sacrifice becomes explicable. The sacrifice of children was developed among the Ammonites, and as Ewald says, "this would explain how Jephthah who did not live far from the Ammonites, could be overtaken by the thought of such an offering." The narrative about Jephthah's sacrifice goes to prove one conclusion: that human sacrifices to Jahve were by no means unknown though the fact that the historian dwells upon this

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one instance might evidence that they could not have been very frequent. The story further offers some evidence for the theory that the Pentateuchal regulations could not have been known in that time, for otherwise it would be unintelligible how the writer of the story could describe such a horrible deed and utter no word of condemnation, since the Levitical and the Deuteronomic law strenuously forbade human sacrifice, and branded it as a vile abomination (Levit. xx., 2-5, Deut. xii., 31).

Two other instances have often been advanced as being human sacrifices to Jehovah. The first of these is *the case of Agag*, King of Amalek, whom Samuel "hewed in pieces before Jehovah." (I Sam., xv., 33). Ghillany, whose pen is dipped in prejudice and hatred, says: "Der König der Amalekiter war zum Opfer für den Altar Jehovah's bestimmt. . . Und in Samuel heisst es, er hieb den Agag in Stücken vor Jehovah zu Gilgal. Hiermit ist sehr deutlich gesagt, dass das Zusammen hauen ein Opfer darstelle." (Menschenopfer, p. 741, 743). But the expression, "killed before Jehovah," does not express a sacrifice at all. By divine command, as a punishment for their cowardly attack, the Amalekites are condemned to extirpation (see Exod., xvii., 14; Deut., vii., 2, 24), and the phrase, "killed before Jehovah," means rather annihilated according to divine order. The deed of Samuel has a political, and not a religious significance. It was justified, if not morally, yet politically, by the usual procedure in vogue in those rude times.

The second instance alleged to have been a human sacrifice brought to Jehovah, is that of Saul's seven sons and grandsons, whom David delivered over to the Gibeonites, who killed them before Jehovah, and when these had been hanged the plague of famine that had oppressed the land because of God's indignation at the unjust slaughter of the Gibeonites by Saul was terminated. (II Sam., xxi., 14). Here, too, I cannot accept the theory that this constituted an atoning human sacrifice. It looks to me rather as an act of retaliation, blood revenge in accordance with the custom of an early rude society. Saul had been guilty of a bloody deed

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in massacring the Gibeonites (tradition says that seven of them were killed), and in revenge the Gibeonites demand the life of seven from the house of Saul. It was simply the old law of retaliation, "eye for eye, tooth for tooth." It is possible, also, that a political reason underlay the bloody deed. David had cause to fear the remnant of the house of Saul, and would, on the pattern of ancient despotism, make use of any pretext whereby he might rid himself of this dangerous party. The demand of the Gibeonites afforded him such a welcome opportunity. The famine, which was, no doubt, caused by the internal trouble, was ascribed to the wrath of God at the deed of Saul, and hence David utilized this shallow pretext to dispose of the dreaded members of Saul's house and delivered them up to the Gibeonites as their reconciliation. We have here, therefore, a political or, perhaps, a retaliatory measure, and not a religious sacrifice.

While, then, it cannot be denied that human sacrifices were not unknown, and may at rare intervals even have been offered, it must be distinctly emphasized that such abominable sacrifices were never offered as a part of the Hebrew cult. The high morality of the Hebrews imparted to the nation by Moses was naturally weakened by the influence of heathen idolatry with all its vile practices.

And if to this heathen influence drawing them mightily to the cesspools of vice, we add the rude ideas entertained of Jehovah, the moral depravity of the people, the lack of spiritual aspirations, the argument is conclusive that human sacrifices, when practiced, were the foul offsprings of causes extraneous to the Hebrew religion. Whereas, we are then forced to admit the existence of human sacrifices, it is a complete perversion of the truth to say that they have ever obtained legislative sanction; and even Ghillany and Dam mer must admit that "nowhere does the Old Testament give its stamp of approval to human sacrifices."

In no equivocal language, but with the directness of a hammer's blow, the prophets denounce human sacrifices, and predict the direst punishments upon such who are victims to this hideous monstrosity of night. (See Jer. vii. 31-34, xix.

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1-13, 32-35; Ezek. xvi. 36, ff., xx. 25, 26; Micah vi. 6-8; Isaiah lvii. 5.)

And the Pentateuch condemns, with a vehemence of anger, the heinousness of human sacrifices, that evidences not alone the abhorrence with which they were viewed by the spiritual-minded, but also the obstinacy with which they were upheld by the morally degraded people. "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones. I also will set My face against that man, and will cut him off from amongst his people, because he has given of his seed to Molech to profane My sanctuary and profane My holy name. And if the people of the land hide their eyes from that man, and put him not to death, then shall I set My face against that man and against his family, and will cut him off." (Levit. xx. 2-6.) "Thou shalt not give any of thy seed to make them pass through the fire to Moloch; neither shalt thou profane the name of thy God. I am the Lord." (Levit. xviii. 11; comp. also Deut. xviii. 10.) These forcible words of the priestly legislator cannot be mistaken as to their clear intent. But, perhaps, the most graphic repudiation of human sacrifices of children is embraced in the well-known story of Abraham's intended sacrifice of his eldest son Isaac, which, as Kuenen believes, was probably written at a comparatively late date. (Rel. of Israel I., p. 237.)

THE INTENDED OFFERING OF ISAAC (see Gen., xxii., 22).

The story in itself has been variously understood. Ghillany and his prejudice-inflamed followers (see Ghillany's Menschenopfer, p. 660 ff.; Vatke, Religion des Alten Test., p. 276) have seen in this narrative the strongest confirmation of the prevalence of and the divine sanction to child sacrifice. It has also been assumed that Abraham did kill his son, and that the substitution of a ram is an invention of a later redactor who interpolated it. (Daumer, Molochdienst der Alten Hebräer, p. 34). Such an opinion, plainly dictated by malice,

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needs no refutation. The narrative itself clearly presupposes that the sacrifice of children to Jehovah had at one time occurred, for we are not justified in asssuming that the author would impute such a thought to Abraham, had such sacrifices been entirely unknown. But the very fact that he describes it as a test that Jehovah puts to Abraham to try his fidelity, and that Abraham's readiness to fulfil the painful command is rewarded by the assurance from the divine lip of a great future and a most glorious posterity (Gen. xxii., 16-18), proves not as Ghillany argues that Jehovah took delight in Abraham's intention to shed his son's blood, rather than in the evidence of faith it displayed, but that at the time of the author, child-sacrifice must have ceased as a usual custom. If it were a common occurrence, why does the author depict so earnestly the severity of the demand and the glory of Abraham's ready compliance. No words of praise are uttered for those who bring animal-sacrifices, since they are habitually offered. The entire tone of the narrative proves that the sacrifice of children was at the period at which it was composed, not a usual sacrifice.

What then, was the intention of the author? Clearly to elucidate in a symbolic way the principle that for no cause, whatever, whether it be from a prompting of love for deity or as a seal for piety, does Jehovah require human sacrifice, and in order to render his purpose more effectual, he represents the patriarch Abraham, the founder and father of Israel's religion, as having risen to this lofty conception of God in contradistinction to heathen practices. Geiger (see his Judaism and its Religion translated by Mayer, p. 91-93), makes a very pertinent suggestion derived from the peculiar fact that in the passage that deals with the sacrifice of Isaac, God is called *Elohim* in those verses that express the command that came to Abraham to slaughter his son, and in the succeeding verses that describe his preparation to execute the command, while later, when by a divine voice he is restrained from carrying out his intention, God is called *Adonoi* (Comp. Gen. xxii., 1, 8; with xx., 11, 14, 15).

"Elohim represents God as the Mighty One, the Rigor-

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ous One, while *Adonoi* means the Unspeakable One, the Eternal Existence, the God of Mercy and Love. It was Elohim that tempted Abraham. The ancient idea of God was uppermost in Abraham's mind. He is ready to sacrifice his son to this powerful Being. But when he recognizes God as *Adonoi*, as the good God, and not only the Mighty One, he recognizes in its full force the needlessness—nay, the horror of such sacrifices." This excellently represents the progress of the ideas on human sacrifices. So long as the Deity was a power to be dreaded, mighty over man and nothing more, the Hebrews sacrificed human beings, imitating the heathens. When better ideas were unfolded as to the nature and attributes of God, such atrocity was recognized in all its hideousness as unworthy of Jehovah.

Human sacrifices are utterly opposed to the most characteristic features of Jahveism. Man was estimated too highly to permit of his being used as an offering. Jehovah, as Moses understood Him, as the prophets described Him, as the law taught of Him, was too sublime, too gracious, too holy to tolerate such a heinous worship. Whenever human sacrifices were brought, they were offered under the impulse of heathen customs, and *never* with the sanction of Israel's spiritual creed.

THE JEWISH BOY
(*Continued*)

A Story of Eastern Galicia by WILHELM FELDMAN

ON that day, Yitzchak did not open any of the books which he had brought with him. On the following day he again went to the woods, and so on the third and fourth day. For hours he roamed about, intoxicated with the new impressions, views and visions. At one time he walked a long distance until he reached a small clearing at the end of the forest.

Here he stood like rooted to the ground. In front of him was an ordinary farm-house, fenced around with the

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necessary outhouses. Of course, there was nothing extraordinary in this, but the voices that struck his ear from there seemed to him as coming from supernatural regions. The first voice, a clear, broad soprano, vibrated so pure, so soft, so silvery, like that of no other sylvan melody; the second, a deep, powerful baritone, fell in with the first in perfect accord, and the two united in a wondrous song . . . . so earnest, so solemn, like the most sacred melodies on the Day of Atonement, so sweet and touching, like that concert of birds which Yitzchak had listened to for many evenings. And these melodies were accompanied by musical chords, filling the woods with powerfully swelling tunes, and awakening in the surroundings and in the soul of the charmed youth a thousandfold echo. He had never listened before to anything like it.

"What is this?" he asked. "These are the voices of a man and a woman—that is certain. But where do they come from? who are they?"

The boy, who had never heard a female voice, who had never heard any other musical performance than the pieces played at a Jewish wedding, never any other chanting than that of the *Hassidim*, trembled all over; every fibre in his soul shook with excitement, and he listened with rapt attention to catch the words of the song, though unintelligible to him, and the piano accompaniment.

The singers in the house were evidently carried away by the inspiration of the choral, and Yitzchak stood before the fence as one petrified, excited, his heart beating violently.

This did not last long. From the house stepped forth a figure . . . . Yitzchak did not know what name to give her . . . . it was a charmed apparition. He could not breathe; sparks flitted before his eyes as he looked upon the form, which came skipping out of the dwelling, from the threshold into the court-yard, from there upon the bench before the house, and then looked through the window at those inside. But suddenly the apparition broke out into a loud, jolly laugh, which sounded sweeter than the most

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beautiful strains, and jumping down from the bench, she hurried at a rapid run to the garden behind the outhouses.

At the same moment a gentleman flew after her, and in great glee ran after the fugitive, raising his finger in threatening motion.

Both had disappeared, but Yitzchak stood there motionless, gazing intently at the garden.

"Some grand people," he said, after having watched for some time, and he then withdrew with slow steps. And he felt that day intensely happy, as he always did when he returned from the woods, but a deep yearning and meditativeness had nestled in his heart.

He could not forget the charming melody and the wonderful intonation of the singers. Especially the voice of . . . figure; she made him still tremble with emotion at her affecting rendering of the melody, and her laughter sounded so sweet, so queer. . . .

Slowly walking alone, and his head bent to the ground, Yitzchak walked ahead conjuring before his vision the impressions received and submitting to himself a question, the first of that kind in his life, and which probably had never troubled a Talmudist or even a reformer, whether the dress, which she wore and of which he had a furtive glimpse, was blue like the flowers at the rivulet, or whether it had the color of the rose?

One of the two, beyond doubt!

Running over in his memory all the incidents of the scene which he had witnessed, he was suddenly surprised by the confused noises which came from a crowd of people, who bore a suspicious appearance. He recognized his schoolmates from the Seminary.

They surrounded him.

"How is it," one of them began with mock dignity, "Rabbi Yitzchakhave you become one of the thirty-six superior saints, who live in isolation devoted only to God and the Torah?"

"When, Rabbi Yitzchak," added another, "do you propose, like Rabbi Simon ben Yochai, to take up your abode

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in a cavern and write another Sohar" (the sacred book of the cabbalists).

"What does it mean," said a third, "to carry out all your wise propositions, you leave us poor fellows to ourselves, without pity, without heart."

"Without surmising that we almost perish with our longing for you and we must follow you to this lonely spot."

"To drink from the well of your wisdom and draw honey from your piety," chimed in another, "while the rest formed a close circle around him and treated him with cuffs and puffs upon every part of his body, indulging at the same time in unbounded laughter.

"What do you want of me? What has happened again?" at last ejaculated Yitzchak, with a mighty effort.

"*Morenu we rabenu* (our teacher and instructor), has not consented to listen to us," said the first and tallest of the young men, "let us repeat it, but in other words. Well then, boys, take from that rogue the *trefe posul* (the forbidden volume) and the papers from his pocket."

At this moment Yitzchak was knocked down by blows from numerous fists, and his pockets were searched.

Terror siezed him. He was well aware that he had been an eyesore to his companions this long time, and that, if they could catch him once in *flagrant delictu*, they would do all they could to cut with one stroke the chords that bound him to their peculiar sphere. Who knows but what something worse would happen.

He began to defend himself with all the strength which desperation nerved him with. The foam came out of his mouth and expressions of contempt escaped him, but no complaint, no cry for help, no appeal to pity.

He was, however, soon overwhelmed. Two sat upon his arms, two upon his legs, two others held him by his side-curls, so that every motion of his head gave him excruciating pain. They now commenced to search him at their leisure.

They put their hands into his coat pockets—Yitzchak saw himself already disowned by his parents, hated by everybody, without refuge and support—when they drew forth

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their hands without having discovered anything, ready to give up their search.

Disappointed they stood there, some abashed, others enraged, until the first, their leader, said to him:

"If it is not to-day, it will be some other time. I am confident that the sexton has spoken the truth."

"After all, let him be baptized; what do we care?" he added. "Let us go."

Yitzchak was even more surprised than his persecutors. Where could the book be? He did not have it with him, that was certain.

He returned home. Taking a rest, he still hugged the memory of that beautiful melody, "How beautifully they sang."

"What melody! What song! How was it, blue or rose-colored?"

XIII.

The following morning he returned again to the woods. He calculated logically: It is too bad to have lost the primer. Because it could not have been otherwise, I must have dropped it when lost in revery; looking at the house, he must go there and look attentively at—the dress.

He thus went and listened, standing by the fence, but in vain. Perhaps somebody has found it and picked it up; perhaps somebody who lives in the house.

Without considering further, he opened the door.

I will inquire.

At this moment a big dog jumped out of the hall, took hold of his coat tails, with a menacing look, as if ready to tear him to pieces.

The descendant of the Maccabees had no longer the courage and the pride shown yesterday in the face of his numerous foes, and began to exclaim, with a terrified voice, "Oy! Oy! March!"

There must have been a sad expression in his ejaculation, because, out of the door suddenly jumped that figure of

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yesterday. She stood still, looked at Yitzchak's bright orbs, her charming face bearing a suppressed laugh, turned toward him and said quickly:

"*Kruczek* (little raven), come here!"

The dog released his prey and approached his mistress; she fondled the beast, and looked at the boy, standing before her, in the shabby coat. Under the broad-brimmed hat an oval, pale face was visible, his look expressing fright; his side locks neatly curled; his coat, and what was visible of his shirt, not scrupulously clean.

The owner of these estimable peculiarities had nothing better to do than to take off his hat and stand there, with gaping mouth, his greasy skull-cap still on his head.

And "that figure" looked up, the corners of her mouth twitched archly; she quickly ran into the house, from which the tones of her silvery laughter, no longer suppressed, was heard, with which she seemed to ornate her story.

Yitzchak remained in his former position; he comprehended the meaning of that laughter, became embarrassed and flushed: he did not know how it happened, but he felt now a more acute pain than yesterday at the treatment meted out to him by his colleagues.

From the interior a man stepped out; likely the baritone of yesterday. Tall, and of symmetrical build, with a very handsome face, blond moustache and blue eyes, he stood still before him and inquired, "What is it you wish?"

Yitzchak understood the question. But when, an hour before, he had started out, he had forgotten to compose a proper answer, and then he was embarrassed now, from two reasons: In the first place, he had never addressed a human being wearing an elegant costume or anybody who made use of any other language than the jargon; secondly, because he had the impression as if he had met that young gentleman before in close proximity.

After a while he began to stammer in his jargon and to mumble unintelligibly.

"Do you want to buy anything?" asked the young man, somewhat taken back by the strange conduct of Yitzchak.

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"No, sir," replied Yitzchak, taking courage in his jargon. "I only wished to enquire whether you have not found a Polish book which I have lost not far from here."

"Perhaps a Polish primer?"

"Yes—yes, sir."

The young gentleman hastened back to the house. Yitzchak in the meantime had gained his composure, and remembered now to have seen the young man in the company of the physician at a visit at his mother's.

"Here is the lost book," said the gentleman, fetching the volume from one of the rooms, and then scanned the stranger more closely.

"I study it."

"You study Polish?"

"Yes, sir."

"Since when? for what purpose?"

"Since I have become convinced that the Talmud and the education which I have received are not apt to make a useful member of society of me."

He expressed himself with some difficulty, speaking only the common jargon; but the purport of his answer roused the interest of the young man.

"Thank you, sir. But I have another demand to make."

"Well?"

"Do you not accompany at times our physician in his rounds?"

"Yes."

"Perhaps you may chance to come to us, to Mendel Graf, and you may see me there. If so, do not let on that you know me."

"Why so?"

"Because, sir, because—I study in secret, and if they were to find out what I am doing they would be very angry."

The young man scrutinized Yitzchak closely.

"Did I not seen you yesterday in the woods?"

"I was here yesterday, because I dare not pursue my studies anywhere else."

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"Oh, that's it! But I think, yesterday, at a crossing, I saw a number of Jews attack somebody and choke him. I wanted to run to his assistance, but I had to quiet my frightened sister. In the meanwhile they left."

"They were my colleagues, who attacked me."

"What was the cause?"

"Because I study."

"And you still persist in pursuing your studies?"

"Of course."

Yitzchak no longer appeared to him as ridiculous as he did before; his language did not sound as repulsive any more, either.

"Come with me," he said, and he dragged the surprised, almost bewildered boy into the room with him.

[*To be continued.*]

AMERICAN JEWISH HISTORICAL SOCIETY*

BY OSCAR S. STRAUS

IT is for the third time my privilege to welcome you to the annual meeting of our Society; first in Philadelphia on December 15th, 1892; then in the city of New York on December 27th, 1893, and on this occasion, here in the National Capitol.

Our Society has had a gradual and healthy growth, and every year has attracted to itself a larger number of historical students and persons interested in the objects for which we strive. Through our annual publications our work has become better known, and year by year the papers read at our annual meetings reveal new data, and the channels of our investigations run deeper into the early settlement of our continent.

* Address of President Oscar S. Straus at the third annual meeting of the American Jewish Historical Society, held at Washington, December 26th and 27th, 1894.

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The motives underlying colonization in all ages may be classified as either for conquest, for commerce, or for causes of conscience. The first of these motives arose chiefly from the ambition of rulers, and found its greatest development under Alexander and the Caesars, when Greece and Rome in turn ruled the world. Commerce and causes of science, as the chief motives for colonization, began more distinctly to operate at the close of the Middle Ages, and were the chief factors in colonizing first, the southern portion of our continent in the first half of the sixteenth century and the northern portion a century later. Religious persecution as a cause for colonization, has always supplied the best element for building up new countries, as the class of people thereby expelled were generally the most superior in character and the more advanced in intelligence and ability. The best, and not the worst members of a community, were they who in all ages sacrificed every material advantage upon the altar of their spiritual convictions. As an illustration, we have only to be reminded of the Puritan and Huguenot colonizations in our country. A century earlier, we find trace of a similar, but more accentuated type among the earlier settlers in Brazil, Mexico, Surinam and the West Indies. These traces, however, are not so patent, because the Jews of Spain and Portugal who came to the American plantations to escape the terrors of the Inquisition, had to continue to conceal their faith, and in many instances, under changed names, their identity, for the flames of the *auto-da-fe* followed these fugitives to their new homes.

Dr. Kayserling says Columbus gave the newly discovered lands from the first a decidedly religious or ecclesiastical coloring. Moors and Jews were not allowed to settle there. Even Marranos, or new Christians, who had been persecuted by the Inquisition were prohibited from going to the new world. Notwithstanding these prohibitions, one of the first, if not the first, to carry on extensive commerce with the new world, was the Marrano, Juan Sanchez, who lived in Seville, and who was the nephew of the Treasurer-General of Aragon, Gabriel Sanchez, who in 1502 received permission

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from Isabella to take five caravels loaded with wheat, barley, and horses to Espanola or Haiti, which concession was continued for many years in return for certain services he had rendered to the Crown.* In spite of the stringent laws a large number of these Jewish fugitives from Spain and Portugal, noblemen, men of learning and position, and prosperous merchants, were among the earliest settlers in American plantations, the Islands and in Brazil. This prohibition was removed in 1577 upon the payment to the State, by the Jews in the American colonies, of the enormous sum of 1,700 000 crusados, equal to about $714,000 in our money.

This immunity, however, was only of short duration. The persecution under the Inquisition continued, and thousands of Jews in the colonies and in Holland made common cause with the Dutch in their struggle against Spain. They also gave material assistance against the Portuguese in conquering Brazil, which became a Dutch colony.†

Mr. Lucien Wolf, the President of the Anglo-Jewish Historical Society, whose scholarly researches have thrown much new light upon the re-settlement of the Jews in England under the Commonwealth, shows that the Navigation Act which the Long Parliament passed in 1651, had a direct effect upon the Jews who were settled in the Dutch and English colonies.‡

The object of this famous measure was to exclude foreign nations from the colonial trade, and to supplant the Dutch in carrying and distributing the traffic of Europe. Mr. Wolf says: "A considerable number of Dutch Jews were already settled in Jamaica and Barbados, and when their transactions became limited to the London market, their former correspondents in Amsterdam found it necessary to establish houses in the English metropolis. The re-conquest of Pernambuco

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* Dr. M. Kayserling's Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries, (Longmans, Green & Co., 1894) p. 126.

† The *Jewish Chronicle* of November 30th, 1894, London.

‡ Graetz's History of the Jews, Vol. IV., 693 (Jewish Publication Society of America, 1894).

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by the Portuguese in 1654, added to the Jewish population of the British colonies, besides founding an enormous community at Surinam."

The sugar industry of Barbados and the vanilla trade of Jamaica were almost exclusively in Jewish hands. The principal trade of our New England colonies were with Barbados, Jamaica, Surinam, and Brazil—almost exclusively with those communities where the trade was largely controlled by the Spanish and Portuguese refugees and their descendants.

It is quite probable, we will find, that it was largely due to the Navigation Act, coupled with the liberal laws of the Rhode Island colony, that in 1658 fifteen Jewish families from Holland settled in Newport. They were in good circumstances, and the heads of these families were chiefly merchants of education and experience in transmarine commerce.

The persecution of the Jews in Spain and Portugal, and their dispersion to the four corners of the earth which present such a dark picture, had a bright side in their consequences, in that they fostered international commerce; for these refugees in the several countries, wherein they settled, soon established mercantile correspondence with one another, thereby building up a profitable trade between such countries. Thus, in a measure is due the trade between the Italian republics and the Levant and between Holland, England, and New England, with Surinam, Barbados, Jamaica and Brazil.

Our confreres of the Anglo-Jewish Historical Society are searching the records of England with excellent results, and I would recommend co-operation wherever possible, as this can only prove of mutual help and advantage.

I trust before many years we may be able to depute someone or more of our members, to visit the localities of these early Spanish, Portuguese, English and Dutch settlements, so that extensive researches can there be accurately and satisfactorily made. We can not conceal from ourselves that the scope of our Society's work is limited, and that the material does not lie on the surface. Patient search and the high skill of the historical investigator are required to bring

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to light this neglected portion of our history, and we must not feel discouraged if our progress at times be slow, and if only isolated facts are discovered. As more and more of these facts are collected, we will doubtless find the converging relations. Commerce and the diffusion of civilization are closely allied. The ships which exchange the products of different lands transmit at the same time some of the thought, the arts, sciences and the civilization of the countries from which the products come? The channel of communication once established, along the same current colonization has ever flown. Especially was this so in Spain, and Portugal where the conditions of life for the hunted children of Israel were made unendurable even in their disguises as Marranos and New-Christians.

I have every belief that a careful investigation will reveal a much larger immigration to America and the contiguous islands than history has taken note of. The closing chapters of the history of the Jews in Spain and Portugal are the opening chapters of their history on this continent, and closely connected with the early settlements in North America. It is for that reason I have deemed it proper on this occasion to confine my observations to what appears to me to be the most important phase of the work we have before us, and because this line of inquiry will throw much light upon the early commerce of this country, which brought prosperity to the New England colonies and stimulated immigration to our shores.

Affairs of the Order

DISTRICT GRAND LODGE NO. 3.

The establishment of a Hebrew Technical School, planned for a year past by the Grand Lodge of District No. 3, has been accomplished, and the support of the Jewish Community has been secured. The new school is located at 253 Pine Street, Philadelphia, and is under the charge of Mr. Isaac Hetzel, who has been made Superintendent. The regular sessions of the school will be held from 4 to 6 in the afternoon and from 7.30 to 9 o'clock in the evenings on Mon-

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days, Tuesdays, Wednesdays and Thursdays. On Sunday, the 13th of January, a well attended meeting was at Washington Hall in response to a call of the General Committee for the purpose of acquainting the residents of the southern section of the city with the objects and scope of the newly-organized Manual Training School for Jewish children, the inception and conduct of which are under the auspices of the Order.

The meeting was opened by Jacob Singer, Esq., President of District Grand Lodge 3, who outlined the object of the meeting. He spoke of the work which had been undertaken by the Order of B'ne B'rith throughout the country, and which it was now endeavoring to carry out still further by the establishment of a school where children of Russian Jews might acquire the means of earning a livelihood in other directions than those of peddling or the sweat shops. "The Jew," said the speaker, "is always held responsible for the act of his brother, and it is our duty and purpose to enable our brethren who come to us from foreign countries to become perfect American citizens. They come to us willing and strong enough to work, but are compelled to become tailors at scarcely living wages; wages which make it impossible to give their children the advantages of education."

"The remedy for this condition of affairs," said Mr. Singer, "has been pointed out in New York and in other cities, where children are instructed in manual training and technical pursuits. This we are now going to do here. We must teach the children the nobility of toil. Here the restrictive measures of European countries do not exist. We can educate the children, and they can become artisans and workers of trades. The B'ne B'rith School will educate the children without any charge. The hours of instruction will be so arranged that they will not interfere with the public school sessions." The speaker, at this point, paid a glowing tribute to the public school system, saying that "there was nothing that did so much toward Americanizing the children of foreigners as the public schools. The proposed school was to instruct children in the scientific principles in the use of tools on which all trades depend; to raise up a generation of men in harmony with the natural industries and progress of America. The school was to give instruction at first in free-hand drawing, mechanical drawing, clay modelling and wood working.

Mr. Singer was followed by Charles Hoffman, Esq., Vice-President of the District Grand Lodge, who gave an outline of the origin and progress of the movement which has culminated in the establishment of the school. All the members of the district had contributed to the

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fund required for the expenses of the undertaking. The plan which has been mapped out was intended to meet the conditions existing at this time. For lack of such a training as this school would give, men have been and are compelled to take up petty trading, and children must work in factories or peddle in the streets. Now every child can learn to become a mechanic. Mr. Hoffman explained the differences existing between this country and foreign nations in the opportunities afforded men and women to work out their destinies. In India and China men were born as members of the different existing castes. A priest was the descendant and ancestor of a family of priests, and a farmer had farmers for his ancestors and his posterity were bound to be farmers. This condition of affairs existed, to some extent, in other European countries. But in America this is different. We see that men who have come over here and were willing to do almost anything have grown to be prosperous and honored citizens. This was the purpose of the new school. The speaker made a strong appeal to those present to send their children to the Manual Training School, saying that here they could learn the elements of all trades. It was proposed to make the school attractive; a place to which the children would be glad to come. No country in the world despises laziness and dishonesty more than America. The children of Russian Jews must enter into the workshops of this industrial country side by side with its other workingmen, and compete equally with them for places of masters of trades and leaders of affairs.

At the conclusion of Mr. Hoffman's remarks, Bernard Harris made an eloquent address in the Jargon tongue. He was frequently interrupted by applause. Mr. Harris explained the meaning of Manual Training, and the advantages which would be derived by those attending the school. While Mr. Harris was speaking, Rev. Dr. S. Morais, who had been conducting the Sabbath-school on the first floor of the building, entered the hall. His appearance was the signal for a spontaneous and quiet expression of the respect and esteem in which the Doctor was held. Every person in the hall rose to his feet and remained standing until Dr. Morais reached the platform.

Dr. Morais was then introduced by Mr. Singer. The Doctor spoke of the sufferings endured by the Jews in Russia and in other European countries, where every impediment was placed in the way of Jewish advancement. An industrial school, said the reverend speaker, means one where children will be trained to work with their hands. The Jewish religion taught that industry was demanded of men by the Almighty. To work is to be blessed. If a person devoted

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all his time to praying in the synagogue and waited for something to turn up, he would not be a good Jew. To earn one's bread by the sweat of one's brow made a joyful Sabbath. "Whoever does not teach his child a trade, teaches him to be a robber," said the *Talmud*. We live in a country where it is no shame to follow a trade. The rabbi concluded by saying that he would rather be Mr. Edison than President of the United States.

The General Committee, which has had the matter in charge, consists of Maurice Fels, chairman; Jacob Singer, Charles Hoffman, Joseph D. Coons, of Wilkesbarre; M. C. Hirsch, M. K. Cohen, Samuel Weil, M. Schlesinger, Mr. Berla, of Newark, N. J.; Mr. Wormser, of Scranton; Herman Friedman, Michael Hassler, Alfred M. Klein, Bernard Harris, and Rev. J. Leonard Levy.

DISTRICT GRAND LODGE No. 1.

The annual Convention of District Grand Lodge No. 1 was held in New York, on Sunday, January 27th. The message or report of the President was indeed an able document, and fully reflected the indomitable push and energy which characterized his administration. We present copious extracts from the able document. He said:

"When a year ago I accepted the office of President, I was fully aware of the fact that of those to whose guidance the Brotherhood entrusted its interests, great care and untiring efforts were expected; that the zeal and enthusiasm which helped to build up and to keep aloft our Order for half a century, and which found its crowning expression in the grand celebration of the days of October 12th–15th, 1893, be not suffered to falter, but that they receive nourishment and renewed strength from establishments which might enlist the attention and co-operation of all good men. In this view, I made it the central point of my exertions to place myself and the General Committee in as close a touch with brethren of the District as time and circumstances would permit, thereby familiarizing myself, on one hand, with the wishes of the brethren and influencing their actions; on the other, by my advice and by the inspiration which would naturally come to them from the contact with such men, experienced in the affairs of the Order, as composed the General Committee of 1894.

"One of my earliest official acts was, therefore, the calling together of the Presidents of all the Lodges in the City of New York, inviting them to meet the President and General Committee of the District on Sunday, March 4th, 1894, for the purpose of conferring

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on matters of interest to the Order. The response which this invitation received was such as to augur well for the success of the movement. Not only did the Presidents of Lodges attend in great numbers, but the deliberations bore such a happy and cheerful complexion, that the reconvening of the Presidents was asked for from one month to the other, until at last the recommendation went forth to make these meetings a permanent feature in the administration of the affairs of the District.

Such meetings were, accordingly, held in the succeeding months of April, May, June, October, November and December, 1894, and January, 1895, at which not only the Presidents of Lodges and the General Committee of the District attended, but at which the voices were heard also of ex-Presidents of the District, and of such men as Bro. Julius Bien and others, to whom invitations were extended, in pursuance of a resolution adopted at one of the meetings. The suggestions formulated at these meetings were regularly transmitted to and duly considered by the General Committee. They became the means of organizing a number of joint meetings of Lodges, which enabled the General Committee to visit more Lodges within a given time than could otherwise have been visited, the means of promoting the projected formation of a B'ne B'rith Club, and the means of introducing the Sunday Lectures, of which mention will hereafter be made.

One of the suggestions which came from the Presidents' meetings was that whenever Lodges had initiations of candidates, they should send notices to all the Presidents of sister Lodges in the city, who in their turn would not only attend themselves, but see to it that also members of their respective Lodges add by their presence to the impressiveness of the occasion. The result of this was a lively interchange of fraternal visits among members of different Lodges, and a marked success on at least one occasion, which I cannot deny myself the satisfaction of mentioning. I refer to the initiation on March 21st, 1894, of six candidates in America Lodge, No. 410, and Henry Jones Lodge, No. 79 respectively. These two Lodges had previously united in the occupancy of Doric Room at the Lexington Assembly Rooms, and when on said day the former had five candidates and the latter had one to initiate, the ceremony was made a joint one as to all the candidates. Not less than twenty-one Presidents of sister Lodges, besides a host of visiting brethren, witnessed this occasion, which, for the solemnity of the proceedings and the style and manner of exemplifying the new ritual, ought to stand out as a shining landmark in

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our new departure and be a lasting credit to Young America. The conferring of the degree, without any recourse to the ritual books, by the President and officers of America Lodge, and the stirring address by the Monitor, called out the desire expressed by many a President of Lodges then and there represented, that the example so auspiciously set be imitated all over.

"*And, indeed, it ought to be imitated.* For nothing is so potent in operating upon men's resolutions than first impressions; and the first impressions which our candidates have of late years been generally treated to, on entering for the first time a B'ne B'rith Lodge, have, forsooth, not been such as to lay a hold upon their minds forcibly enough to make them from that time on enthusiastic devotees or zealous missionaries of our Order."

He then passed in review the various entertainments and anniversary festivities which characterized the year and the consolidation of Lodges which took place. Of the institution of Concordia Lodge, the youngest Lodge in District No. 1, he said:

"Concordia Lodge, No. 440, the youngest Lodge of the District, was installed with becoming ceremonies on July 24th, 1894. The applicants for the charter had been members of a social club composed of new-comers from Russian-Poland, men of culture and good social standing.

After spending with them the evening of June 21st, 1894, and expounding to them the principles of our Order, while examining into their qualifications for admission into the fraternity, both individually and collectively, your General Committee concluded that not only were these gentlemen a desirable element for the Order, but that they were the most opportune medium for extending the blessings of the Order to quarters where the greatest good may be wrought. The working of the Lodge since its inauguration only confirmed our anticipations. Being nineteen members at the inception, they numbered forty-three (all non-participants in the Endowment Fund) at the time of the installation of their newly elected officers on January 8th, 1895, and of those whom I met at the installation and on various occasions before, not one would be deficient in ability were he called upon to occupy the chair in a B'ne B'rith Lodge. Great credit is due to Rev. Bro. Radin for the energy displayed in forming and advancing the interests of this Lodge, and from resolutions adopted in my presence by the Lodge expressive of its appreciation of the great services rendered to it by the charter-members and members of the General Committee, Bros. H. W. Cane and Adolph Hirsh. I am

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also justified in saying that also these two brothers deserved well about that Lodge."

The general condition of the District and of the Order at large is thus portrayed:

"Life is attested by pulsation, and if pulsation be taken as a criterion for the alacrity of the vital functions in a body, the Order of B'ne Berith and District No. 1 in it are live bodies indeed. At all events, as far as your President and General Committee and the manifestations of activity around us are concerned, this last has been quite a busy year. We know that a person may be deluded into a state of sickness by filling his imagination with morbid illusions o ill-feeling; we also know that a commonwealth may be precipitated into or kept in a state of panic by one individual talking "hard times" to the other, until every one believes himself to be on the verge of an economic precipice; so we do admit that the hysteric cries of 'breakers ahead,' which in the past, had struck our ears with reference to the progress or regress of the Order B'ne Berith, had a telling effect upon the circulation of the lifeblood in this great organization; but I believe that the time of quiet reflection and with it the state of recuperation has set in. The Order at large, while holding its own in this country, has gradually and successfully extended its beneficent operations over distant continents and is tunneling its way into every land, where there are hearts that beat louder and quicker at the sound of 'Shema Israel.' The inauguration of District Grand Lodge No. 10 at Prague, in Austria, on December 30th, 1894, was an event which must needs cut deep into the horizon of the skeptic and melancholic amongst us, opening their eyes to the inevitable truth that the Order B'ne Berith is pushing onward in the fulfilment of its mission, all obstacles thrown in its path by enemies and all misgivings entertained by half-hearted friends notwithstanding.

"At the banquet tendered by our General Committee to the officers and members of the General Committee of District No. 3, whom we had invited to celebrate with us and as our guests, the inauguration of District No. 10, Bro. Julius Bien took occasion tersely to define the mission of the Order in these words: Formerly, he said, the door of every Jew on the globe was open to him who approached it with the watchword: 'I am a Jew.' This would not do for these modern times. The place of that phrase must be taken up by the password: 'I am a Ben Berith,' for this implies a guarantee that the utterer is not only a Ben Israel, but that he is one who passed through the crucible of an investigation of character and was found

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not wanting. Thus we see that the cry, so often heard of late, 'we lack new blood,' has no justification in fact. *Let us make ourselves known and establish a good will for ourselves, by deeds and offerings, and the trend of historical destiny will do the rest.*

"Working in this sense, the General Committee of this District has introduced a new feature and opened up a new field of activity by the establishment of semi-monthly Sunday lectures in this city. The first of the series of lectures for the season 1894-1895, was delivered by Bro. Simon Wolf of Washington, D. C., the subject being: 'The Jew as a Patriot and Soldier.' Bro. Wolf having devoted much time to the study of this question and to the compilation of data confirming his claim that in patriotism and bravery the Jew, and more so the American Jew, concedes precedence to no one; and having laid down the results of his disquisition in a volume of 500 pages, about to be published in April, 1895, for the benefit of the B'ne Berith Orphan Asylum at Atlanta, Ga., succeeded in enrapturing his audience by his mastery in treating the topics before him, as well as by his natural eloquence, and thus launched our craft with flying colors into a salutary breeze.

"The following lectures, by Col. Alex. S. Bacon of Brooklyn, on 'Good Citizenship,' and by Simon Sterne, Esq., on the 'City of New York and its Needs,' were as instructive as they were entertaining and met with an appreciation by the audience that was suggestive of the desire for 'more.' The January lecture was given in German by Mr. Joseph Winter on 'Heinrich Heine's Judaism,' a subject which appealed to the sympathy of all who heard of the life of the immortal poet and of his mental and physical sufferings, while engaged in sending forth into the world the gems of his genius. The lecture was highly appreciated by the audience."

He recommends "the permanency of the President's meeting, the permanency of the Sunday lectures," and breaks a lance in favor of biennial sessions of the Grand Lodge instead of annual sessions. He proposes the holding of a "Grand Fair" for the benefit of the Home at Yonkers, or rather for the foundation of a permanent fund, and advocates the building of a B'ne Berith Hall. In feeling words he refers to the death of Bros. Dr. James Mitchels, the first Grand Nasi Abh of the District; Bro. Isaac Rosenbourgh, one of the founders of the Order; of Bro. Joseph Abraham, the President of the Court of Appeals, and other noted workers of the Order. He concluds as follows:

"In closing this address I cannot refrain from voicing my feeling

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of regret, at the physical impossibility on my part to do justice to the brethren of the out-of-town Lodges to the extent to which it would have pleased me. The duties devolving upon me and on the General Committee in the city, left no time to visit lodges outside, beyond the numbers which have already been mentioned, besides an official visit paid to the four Brooklyn Lodges at their joint meeting on April 29th, 1894. I have no doubt but my successor in office will endeavor to make up for this seeming delinquency.

And now let me express my heart-felt thanks to the officers and members of the General Committee, who so cordially and faithfully assisted me in the exercise of my official functions. To single out one would imply injustice to the others.

To me it was a source of unalloyed pleasure to meet them on the various occasions which brought us together during the year.

Why was there not a ripple of unpleasantness, not a jarring sensation among us during all this time? Was it because our minds were so well tuned to each other that disharmony was impossible? or did we feel as by a magic, that we must set a graphic example to our brethren of what is true brotherly love and harmony?

Be that as it may, whenever I shall hereafter look back to my official term as President, it will be only with joy and with gratitude to my co workers.

That our worthy Secretary, Bro. S. Hamburger, did do his duty fully and well, goes without saying. As we come from the same subordinate Lodge, words of praise from my lips would seem superfluous; our long and intimate acquaintance vouchsafes to me this dispensation.

THE HOME

From the report of the Governors of the Home, we learn that there are at present sixty-five inmates at the Home—eight married couples, thirty-seven men and twelve widows.

Donations were received during the year:

Inmate Mrs. Miene Dienstfertig	$1,500 00
" Carl Stern	500 00
" Solomon Richmond	500 00
" Samuel Ettinger	700 00
" Joseph Rouch	150 00
" M. Auspitz	75 00
" Babette Heiman	75 00
Mrs. Bertha Hyman, in memory of her husband, Sol. Hyman	100 00

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Bequest,	Mrs. Fanny Schaenwalter	50 00
"	Mrs. H. Schwartz	10 00
"	Mrs. Betsy Green	5 00
"	Mr. Hezekiah Kohn	5 00
"	Mr. Loewenthal	5 00
"	Mrs. Leopold Stern	3 00
"	Mrs. Jette Wolf, in memory of her husband Leopold Wolf	100 00
"	Mrs. M. Levy	10 00
		$3,788 00

Of the Ladies' Auxiliary Society, the report says :

The praise heretofore awarded to that valuable adjunct of our institution—the Ladies' Auxiliary Society—has been so exhaustive, as barely to admit of greater acknowledgments for their valuable services. We can only reiterate our warmest thanks for the excellent manner in which they second the efforts of the Governors in the management of our Home, the zealous devotion which they continue to display for the improvement of our household affairs and their ever ready and willing hearts to extend to our inmates many luxuries and social enjoyments.

But far above this is that womanly gift of a sympathetic nature which they display and bring to bear with such beneficial results in their intercourse with our sick and afflicted; the bright cheering look speaking volumes without a sound, thereby instiling fresh hope of a brighter future to the aching heart. And surely they cannot bestow a greater boon to suffering humanity.

That our noble Ladies' Auxiliary may prosper and continue in their labor of love with a reward of their own domestic happiness, is our fervent prayer.

Horeb Lodge, No. 25, presented the Home with its library consisting of nearly six hundred volumes, which was accepted, and the thanks of the Board and of the District were tendered to the Lodge for this magnificent gift. The Lodge also sent a silver plate to be attached to the bookcase containing this library.

Mrs. David L. Walter, widow of our deceased and lamented Ex-President David L. Walter, presented to the Home the bookcase of her deceased husband, which timely present was gratefully received and thanks tendered to her. The case contains a great part of the library of Horeb Lodge.

To secure the future stability of the Home the President recommends that some measures should be adopted whereby the mainte-

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nance of the Home should be provided for without depending solely on the contribution by the individual dues of the members of the District. To our minds it is a matter of the highest importance that the Grand Lodge adopt some feasible plan whereby the means may be procured to insure such contingency. Although it is not expected that such plan could be brought in operation without due consideration of the subject, yet it is deemed proper to call attention to this most important fact that action may be taken without much delay.

From the report of the Finance Committee it is learned that the total receipts during the year were $15,104,01 and the expenditures $14,502,26, leaving a balance in hands of the treasury, $601,75.

The medical director, Dr. S. Waterman, recommends that a special hospital be erected for the accommodation of sick inmates. He says:

"Never since my service at the Home have I felt as I do now the great necessity to provide a suitable hospital or some other provision to isolate our sick. One of the first and most important requisitions for such a hospital is absolute rest and quiet. This cannot be obtained in the place assigned and styled hospital floor.

"How sweet and salutary is the sleep for those in whose blood the germs of disease circulate! Next is the absolute freedom from a reheated atmosphere! Our sick, where they now are placed, must inhale an air saturated with tobacco smoke arising from the smoking room directly below, mixed with the smells and vapors from the kitchen, which rise up in spite of all precaution and mechanical preventives.

"In the event of recovery from severe disease, it is not possible to give them any exercise and the benefit of fresh air, as we have no elevator and cannot bring them down and up again, and these people are too weak to go up and down four flights of stairs.

"A further reason to provide better accommodation is, that we have no proper room to secure such of our inmates who suffer from incipient brain degeneration, such as progressive paresis of this organ, a condition very often developing in high aged persons."

From the Librarian's report we learn that during the year 1894 there were added to the library 1,892 volumes, which now brings the bulk up to the number of 43,510 volumes, thus placing it among the foremost libraries of this city. But this increase would be of little value, if in the purchase of books the standard of only the best class of literature had not been followed. Yet the high character of books, which during the last ten years has grown steadily, has been main-

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tained, and in this educational mission we were assisted by the intelligent requirements of our readers.

From the various reports the conviction must be had that the District is in a very prosperous condition and that the officers have been active, zealous, pushing and in every direction laboring to secure the highest efficiency. After the reading of the reports the election of officers and representatives to the Constitutional Convention were proceeded with and resulted as follows: President, Joshua Kantrowitz; First Vice-President, Bernard Metzger, Second Vice President, Henry W. Cane; Treasurer, S. Sulzberger; Secretary, S. Hamburger; Chairman of Committee on Intellectual Advancement, William A. Gans; Chairman of Committee on Finance, Isaac Lambert; Chairman of Committee on Endowment, H. M. Blaskopf; Chairman of District Court, Dr. S. B.Wolfe; Members of District Court, Jacob A. Berk, J. B. Klein, J. B. Schwarzkopf, Julius Harburger, Louis Wollstein, I Trum; Chairman of Committee on Laws, S. D. Sewards; Chairman of Committee on General Fund, M. Ellinger.

Representatives to the General Convention of the Constitution Grand Lodge: Julius Bien, Sol. Sulzberger, S. D. Sewards, J. Kantrowitz, B. Metzger, W. A. Gans, S. B. Wolfe, A. Hirsh, M. Hellman. M. Ellinger, M. Goodhart, Ignatius Rice, I. Rosnosky, Julius Harburger, Albert Hessberg, I. J. Schwarzkopf, E. Sobel, J. J. Frank, S. M. Roeder, J. B. Klein, H. M. Goldfogle and Jacob Cane.

In the absence of Bro. Julius Bien, who was confined to his house by sickness, Bro. Sol. Sulzberger, the Hon. Secretary of the Executive Committee, assisted by Bros. M. Goodhart and M. Ellinger proceeded to install the officers of the Grand Lodge. He dwelt glowingly upon the zeal and energy, the enthusiasm and devotion brought to his task by the retiring President, S. D. Sewards, and paid a merited tribute to the ability and activity displayed by the elected President in the offices previously filled by him, basing upon it the hope that the progress of the District may be confidently anticipated. Bros. Goodhart and Ellinger pictured the rise and progress of the great fraternal institution which has planted now its standard upon every continent and which must be contemplated with justifiable pride by District No. 1, as the parent of all the Districts. The proceedings of the session were characterized by great harmony and raternal co operation, and the session concluded at midnight on Sunday.

Mount Sinai Lodge had a public installation in January. It was attended by a large concourse of members and their friends, and much enthusiasm prevailed.

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OUR HOME AT YONKERS.

Rev. Dr. Voorsanger, of San Francisco, during his visit to the East in the past summer, paid a visit to the Home at Yonkers, which, in his "Conference Sketches," he alludes to in the following glowing language:

And now I wish to speak of an institution than which I have seen nothing more inspiring, than which nothing more satisfactory exists in all the great work of Gotham. It is the B'ne B'rith Home for the Aged at Yonkers. On my return from Atlantic City, whilst a guest at Dr. Gottheil's country house, the learned and distinguished Rabbi of Temple Emanu-El invited me to accompany him on a visit to the Home. I have in years past defended the B'ne B'rith Order against the attacks of men who could see nothing in it but an insurance society. I have had, myself, occasion to criticize the sordid self-interest of lodges and representatives who would cry down every tax for educational and humanitarian purposes, and would work anarchy rather than become cognizant of their duty to develop the principles of their Order. This bringing to the foreground of insurance, sick benefits, etc., has prejudiced many well-intentioned Israelites, particularly on this coast, men who understand that the Order is incapable of reaching greater heights. To such I recommend a visit to the Home at Yonkers or the Orphanage at Cleveland. There they will find an exemplification of the principles of the Order that will surprise them. There they will find an expression of the capacity of union, an utterance of the finest humanitarian sentiment of which man is capable. I candidly confess to having had some doubts regarding the future of the Order. After visiting the Home at Yonkers, I had such doubts no more. I recovered my belief in the B. B. That Order is destined to accomplish great things in the future. An Order that is capable of establishing such institutions is destined to live and to labor.

Our carriage passed through a massive iron gate into a circular road that led to the steps of the Home. The latter stands on an elevation, probably the highest point in the Hudson River Valley. The Home is just outside Yonkers, fourteen miles from New York. When you visit it, do not immediately inspect the institution. Go first to the balcony or parapet on the second story. You will view one of the most charming scenes your

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imagination can conjure up. All around, the rich country, in the highest state of cultivation, dotted with the rich mansions of the new aristocracy, a country the natural beauty of which delights the eye and makes the heart swell with pleasure. Below, almost at your feet, is the winding Hudson, the river of romance and beauty; opposite you the Palisades, the sombreness of which is always relieved by the stream's blue sheen and the many craft that ply on it. And over the landscape all around, over the blue river and the rocks opposite, hangs the white mantle of light, sent down by the midsummer sun, and the gentle breezes that come in from Hell Gate are zephyrs that lovingly fan the heated brow, and set the corn in rhythmic motion and whisper musically through the thick foliage that is still vigorous with life. It is a rich scene, yet a quiet scene. One may sit there and dream, let the brownies of the opposite mountains play their pranks, and forget that there is such a thing as life and its stern responsibilities.

In such a lovely spot have the B'ne B'rith built a house for their old people. Its first impression is not that of an asylum. rather that of a magnificent country house of large dimensions, The surrounding park, of thirty acres, owned by the Society, lends itself to the illusion. There is nothing of the charity home about this great institution. If, upon entering, you would not have been received by an obsequious officer, or had not seen venerable figures scattered around the place, the illusion would have continued. All is lofty and large and wide and pleasant and healthy. Eighty people constitute the family, among them some twenty old ladies, wives or widows of the venerable brethren. There are three floors. The first is given up to offices, dining-rooms, and the loveliest synagogue I have seen in America. The second floor has the living rooms and a reading-room for the elders. I have been in those living rooms and have marveled what the loving kindness of Israel is not capable of accomplishing. Most of these men and women naturally come from the poorer classes. Many have been artisans and mechanics, whom old age bade abstain from further toil and spend the remaining years in peace. I say, without much fear of contradiction, that few of them have ever had such comforts as they now enjoy. I met an old toothless countryman who knew my grandfather. He assured me that though his life had been one of toil and poverty it had not been an unhappy one, yet that his residence

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in this lovely refuge was the happiest period of his life, and that it was the means of prolonging his years. I can well believe it; I never saw such a happy, contented crowd. I thought, for the moment, of Cardinal Newman, who, at the close of his life, retires to old Blackfriars College, heartbroken, to share the scanty fare allotted to the old pupils. There is no such sentiment amongst these dear oldsters. It is their right to be there, and they know it. Ample food, luxurious quarters and cheerful entertainment keep their hearts young. There is a certain dignity about them that one will in vain look for in similar institutions. I am glad I visited this beautiful place. It has inspired me with more faith in an Order I believed to be on the wane, notwithstanding its ramifications throughout foreign countries. And as soon as District No. 1 will have recovered from its harassing financial problems, which will be as soon as they dump the whole Endowment in the ocean, it will be enabled to turn its attention to the establishment of other institutions, that will attest the large spirit of New York's Israelites and the broad humanitarianism of the B'ne B'rith Order.

NEW LODGES RECENTLY INSTITUTED

Charters for several new Lodges were recently granted, and they were instituted by the respective Grand Lodges, one in Baltimore, Md.; one in Chattanooga, Tenn.; one in Heidelberg, Germany. The most recent addition is one in Smyrna, Turkey: Ahavath Chesed Lodge No. 443. The officiating officers were Brothers Yellin and Mejohas of Jerusalem. The officers elected by the Lodge are: President, Haim Josua Amado; Mentor, David Hacohen; Vice-President, Joseph Crispin; Treasurer, H. B. Levi; Recording Secretary, Behor Jacob ben Ezra; Finance Secretary, Behor Izak di Javes; Guardian, Haim Hacohen Erias. Nearly all the brethren are members of the Portuguese community, and the Ritual and Constitution have been translated into the peculiar dialect spoken there, the Ladino. The petition for the charter, received by the Executive Committee, is written in elegant classical Hebrew and the caligraphic execution is almost a work of art. The new Lodge has gone to work with great energy, they have already established and opened a public library and succeeded in rescuing twenty-six Jewish boys from the grasp of the Christian missionaries.

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Brother Yellin, of Jerusalem, has also succeeded in eliciting the interest of high official dignitaries in Constantinople in behalf of the Jews dwelling under the flag of the Sultan and it is due to their influence, especially that of the Chacham Bashi and General Elias Pasha that an order has been issued by the Government to the various Governors to remove all restrictions which hampered the movements and liberties of the Jewish inhabitants. It is also expected that the law against the emigration of Jews will soon be repealed.

Shiloh Lodge No. 17, I. O. B'ne Berith, celebrated its forty-first anniversary with a banquet at Goldsmith's Sunday night. The responses were: "I. O. B'ne B'rith," Dr. Schlesinger; "Constitution Grand Lodge," H. E. Stern; "Shiloh Lodge," Myer Illch; "District No. 1," Julius Laventall; "Sister Lodge," Brother Henry E. Stern; "The Day we Celebrate," Myer Noot. Speeches were also delivered by Bernard Motz and Abr. Pareira.

The following acrostic, written by Bro. Myer Noot, was read:

Star of progress, guide us with thy light—
Heaven's choicest blessings of justice and right.
Illumine our souls when sorrow gathers clouds around our heart.
Love, Benevolence and Harmony ne'er from us depart.
Our mission to help and aid all who are in distress.
Heavenly Father, these noble tenets upon our hearts impress.

Independent has our Order stood for many years.
Our motto will ever be to every Brother dear—
Brotherly Love, Relief and Charity
Beat ever in our hearts with true alacrity.

Officers of Shiloh Lodge No. 17, I. O. B. B.: President, Julius Miller; Vice-President, Moses Lewin; Secretary, Myer Illch; Treasurer, Emil Pelzer.

INSTALLATION OF DISTRICT GRAND LODGE No. X.

On the 30th of December, 1894, District Grand Lodge No. 10 was duly instituted and the officers installed at the city of Prague. Dr. Maretzki, President of District Grand Lodge No. 8, as the official representative of the Executive Committee, conducted the proceedings, assisted by Past President, Bro. Fenchel, and the representatives of District Grand Lodge No. 8, Bros. Stein and Brahn. There were also present Bro. Rev. Dr. Beck of Bucharest, and Bro. Samuel Welsch, as representative of District No. 1. The following officers, unanimously elected by the newly-installed members and representatives, were installed into their respective offices:

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President, Dr. M. Hammerschlag, Prague; first Vice-President, Dr. L. Horowitz, Cracow; second Vice-President, Dr. I. Schauzer, Pilsen; Grand Secretary, Adalbert Skall, Prague; Treasurer, Dr. Samuel Reich, Breletz.

The eloquent address of the installing officer and the impressive communication of the Executive Committee, made a deep and memorable impression. Resolutions of thanks were voted to the eloquent representative of the Executive Committee, to that committee itself, and to Bro. D. Wolff, the Grand Secretary of District Grand Lodge No. 8, for the great services rendered by him.

At eight o'clock in the evening, 200 brethren sat down at a festive banquet table, the hall beautifully decorated, and between the courses a number of toasts were offered and responded to with great eloquence. The first toast was drunk to the health of His Majesty the Emperor, then to the President of the Executive Committee, Bro. Julius Bien, and then numerous addresses were delivered, interspersed with instrumental and vocal recitations. It did not close until the early hours of morning. The enthusiasm which prevailed reached the highest point, and will, no doubt, spread wider and farther the interest already manifested for the principles and workings of the Order in District No. 10, to the glory of Judaism and humanity. The speeches that were delivered were eloquent in the highest degree, captivating the audience and inspiring all those who were so fortunate to listen to them.

Congratulatory telegrams were received from many Grand Lodges, among others a cablegram from District Grand Lodge No. 1, sent from the hall where the members of the General Committee had united with the members of District Grand Lodge No. 3, in festive assembly, to celebrate the birth of the new sister. Despatches were also received from Districts 8 and 9.

The spirit which prevailed throughout the proceedings and the festivities were a promising augury for the rapid growth of the new District.

LITERARY REVIEWS

A New, Handy and Improved Edition of the Talmud.

The moral and spiritual progress of Israel is beyond question immured in the Talmud. The genius of Jewish teachers, moralists and legislators is spread upon its pages, which reflect at the same time all the sciences, arts, philosophical and metaphysical speculations of the sages of the world during a period stretching from a century beyond the Christian era to about 600 A. C. E., the time when its redaction was completed. The Talmud is unquestionably one of the most wonderful achievements of human perseverance, of devotion to the

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spiritual, and to millions of Jews it is to-day as much of a living force as it was centuries ago. As a book, it has been more maligned and traduced than any other literary production; as a source of inspiration, comfort and living faith, it has held its own on a line with the Bible itself. It has, unfortunately, been inaccessible to the multitude, because it required a life's devotion to explore its depths, to become familiar with the peculiarity of its idiom, to find the way through its labyrinthine way. Many attempts have been made to open its treasures to the ordinary student. Christian scholars like Surenhusius, Bartolocci, Wagenseil, L'Empereur, Ewald, Jewish scholars like Samter, Jost and others, have translated the Mishnah and portions of the Talmud, but all availed not in spreading a proper knowledge of it. In modern times, Delitzsch, Wünsche, Strack, have done much to dissipate the prejudice against it, but the publications of these scholars are also known to few. We are glad, therefore, that a scholar like Michael L. Rodkinson, whose qualifications for the task assumed are vouched for by such men as Dr. B. Szold, Dr. Mielziner and Dr. Jastrow, has undertaken to bring out an edition of the Talmud, its voluminousness contracted by the elimination of repetitions and all passages that bear the stamp of interpolation, and made easier to read by punctuation, which has been absent in every former edition, and so much of Rashi's commentary and annotation as is needed to explain to the modern reader the meaning of words and sentences. At the same time an English translation is to be published, and the Rev. J. Leonard Levy, of Philadelphia, has undertaken to translate the tractate *Berachoth* (on benedictions). A respectable portion of the new edition of the Talmud is already in press, and we understand that the tractate *Rosh Hashanah* will be ready for distribution during this month or in March. It is to be hoped that Mr. Rodkinson will be successful in his ambitious enterprise, which will be an honor and proud monument to American Judaism and literature, and to the wonderful progress made by the Hebrew press in this country. The enterprise deserves all the encouragement which Jewish scholarship and Jewish munificence can give it.

HISTORY OF THE JEWS. By Professor H. Graetz. Philadelphia: Jewish Publication Society.

The fourth volume of Graetz's "History of the Jews" has been sent out, and the excellent work which the Society is doing should be appreciated more and more with every additional volume which is issued of this stupendous work. This volume treats of one of the most interesting periods of Jewish history—the development of mysticism; the expulsion of the Jews from France; the age of the Asherides

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and of Gersonides; the ravages of Black Death, which proved so disastrous to the Jews; the Inquisition and the expulsion of the Jews from Spain, from Navarre and Portugal; of that most interesting period, the Reformation, and the great influence which the defence of the Jews by Johannes Reuchlin against Johannes Pfefferkorn had upon loosening and preparing the soil for the seed of Martin Luther, the settlement of the Jews of Poland. The service which Professor Graetz has rendered to Jews and Judaism by his labors are beyond estimation, and if anything is calculated to dispel the blighting effect of ignorance regarding Judaism and the wonderful history of their miraculous existence, of the Jews, it is the widest dissemination of this attractive and interesting book. The Jewish Publication Society must be congratulated upon the progress they are making and the success which will undoubtedly wait upon their efforts.

"WILLIAM SHAKSPERE. A study in Elizabethan Literature." By Barrett Wendell. New York: Chas. Scribner's Sons, 1894. 8vo., pp. 439.

There is hardly a month which does not produce a batch of new and interesting works on Shakespeare. Like the Bible, the teachings of the great English bard are commented upon *ad infinitum*, and there is actually no end of books bearing on his importance for every phase of learning and literature. In England, Rev. Israel Gollancz's "Temple Shakespeare;" in America, Dr. C. Bartlett's magnificent "Concordance to Shakespeare" (Macmillan, 1894), mark an epoch in the progress of Shakespearean research and bid fair to become classics each in its respective sphere. Professor Wendell does not merely comment on Shakespeare in the usual monotonous, catechitecal method of discussing verse by verse of some difficult passage, but he ingeniously combines the charm of personal impression and narrative with the most profound conjecture and interpretation, to which are yet added a perspicuity of diction and a loftiness of tone that enchance his expository thought.

It is extremely fortunate that the volume before us is the outcome of lectures given at Harvard College, where the author is Assistant Professor of English, because we can more conveniently judge of the systematic and thorough manner in which his studies have been conducted, and know that he is fresh from the researches which he presents to us in such an entertaining and fascinating manner.

In twelve elaborate chapters he discusses the wit, wisdom and genius of the Briton sage, dwelling chiefly upon the pyschological element in Shakespeare's plays and emphasizing the resulting prestige of his individuality. In the introduction which defines his ideas, we read: "The purpose of this study is to present a coherent view of the generally accepted facts concerning the life and work of Shakespeare. Its object, the common one of serious criticism, is so to increase our sympathetic knowledge of what we study that we may enjoy it with fresh intelligence and appreciation. The means by

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which we shall strive for this end will be a constant effort to see Shakespeare, so far as is possible at this distance of time, as he saw himself." This standpoint of criticism is altogether a unique one, and such also is his engrossingly interesting analysis of Shakespeare's masterpieces. The introduction, as we mentioned before, is worthy of careful perusal (pp. 1–7). We give, herewith, a brief table of the other contents of this admirable anthology of critical essays: "The Facts of Shakespeare's Life" (pp. 7–22); "Literature and the Theatre in England until 1587" (23–47); "The Works of Shakespeare" (48–50); "Venus and Adonis, and the Rape of Lucrece" (51–65); "The Plays of Sh. fr. Titus Andronicus to the two gentlemen of Verona" (66-102); "The Plays of Sh. fr. a Midsummer Night's Dream to Twelfth Night" (103–220); "Sh.'s Sonnets" (221–37); "Plays of Sh. fr. Jul. Cæsar to Coriolanus" (238–344); "Timon of Athens and Pericles" (345-54); "fr. Cymbeline to Henry VIII" (355–94); "Authorities" (395-426). A copious index adds to the excellence and beauty of this noble volume.

DICTIONARY OF QUOTATIONS FROM ANCIENT AND MODERN JUDAISM, ENGLISH AND FOREIGN SOURCES, &c., &c. Selected and compiled by the Rev. James Wood. London and New York: Fred. Warne & Co. 1893.

Books of this character, as the editor himself admits in his preface, are so numerous and varied that unless some new feature or novel method of division is introduced, another similar compilation would be entirely superfluous. Recognizing this essential demand, the learned compiler set to work exploring the scarcely trodden fields of modern literature, with special reference to foreign sources, in which the classics and our scholarly German pioneers in the Republic of Letters figure conspicuously. The particular merit of this handsomely executed volume consists in the fact that the quotations from the ancient and from modern German literature are given in the original, with faithful and at times surprisingly happy renderings. It is by no means an easy task to translate intelligently foreign expressions, especially in so vigorous and fluid a style as our Germanic colleagues employ. In the arrangement of the work, he certainly may lay claim to uniqueness and superior talent. The marginal numbers dividing the lines into ones, fives, tens and so on, and the alphabetical indices on the top of each page, together with the copious topical index at the end, make Dr. Wood's 30,000 references a standard for all future quotation books. It is indeed a model of patient research, skilful arrangement and typographical execution deserving a place side by side with Bartlett's "Familiar Quotations" and Ramage's valuable series on the same subject. (In six vols.)

The publishing house of Gergonne & Co. will issue in a few days a brochure written by the well-known scholar, Dr. Hamburger, Chief Rabbi of Mecklenburg—Strelitz, author of

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the Encyclopædia of Bible and Talmud, entitled: "Jesus von Nazaret, Geschichtliche, objective Darstellung seines Wirkens und Lebens." The author will establish the evidence that Jesus Christ was not crucified at the instigation of the Jews, but that the Roman Governor, Pontius Pilate, was alone responsible for it.

ERRATA.

From Rev. Dr. I. M. Wise we have received the following note:

In THE MENORAH of January, page 23, there is an omission, evidently "In THE MENORAH for October, 1887, he says:"

Who says? Certainly not Mr. Bien, he is none of those that can write definitions. The succeeding remarks of Mr. Levi are senseless without the addition to "he says." Did Mr. Levi instruct you to omit the name of him who "says," then the mistake is his; if your compositors did it, you will have to correct it. That "he says" is originally from the *American Israelite* from my address at the dedication of the temple in Buffalo.

[The address of Mr. Levi was taken from the New Orleans *States*. We would take no instruction from Mr. Levi or anybody else, but we gladly make a correction if fairness and justice call for it.—EDITOR MENORAH.]

Rev. Dr. B. Felsenthal writes:

"It seems that in Leo N. Levi's paper: 'The Ideal Rabbi,' which appeared in the last number of THE MENORAH, some words and lines have been omitted and that in consequence thereof the sense of some passages is less clear. Will you be kind enough to correct a typographical error in the extract which Mr. Levi made of a former paper of mine, originally in the October issue of THE MENORAH for 1887. On page 22 of the last issue, line 20, instead of *soul and individual* it should read *sole and undivided.*

PUBLISHERS' NOTES

TO OUR READERS.—Every purchaser likes to deal with leading houses. The advertisers of THE MENORAH easily take first rank and as such deserve the patronage of our readers. When buying there, please mention that you saw their Advertisement in THE MENORAH.

A REMARKABLE ENDORSEMENT.—In the financial column of a New York daily there appeared recently the following item:

"One result of the Vanderbilt control of the old New York & Northern, now the New York & Putnam, is seen in the fact that the bonds of the company are selling abroad at 105. As the company does not earn enough to pay interest on its bonds, the high price now ruling is the direct result of the property having become part of the Vanderbilt system."

Hardly a stronger indorsement of the general policy of the Vanderbilt lines could be made; the careful but progressive management of the New-York Central is so fully understood in Europe, as well as in America, that the fact that a piece of railroad property has come under the control of the

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great four-track trunk line, is prima facie evidence that it will be improved and made better, not only in its physical condition and for its owners, but also for the people and the territory served by it. The above item speaks volumes for the management of the New York Central.

NOTEWORTHY PROGRESS.—Such is the improvement of to-day, that the sanitary condition of the house is of the utmost importance to the health of its occupants. Caution is therefore necessary to prevent any matter remaining in it which is subject to decay, and thus presenting a good field for the generation of disease,—breeding germs: In particular does this apply to sinks and stationery wash-tubs made of wood. The remedy of this evil is offered by a tub or sink made of one piece of solid white-glazed crockery, thick and strong, which has no seams to leak, is thoroughly waterproof and not subject to corrosion. The Stewart Ceramic Co., of 312 Pearl Street, New York City, are sole manufacturers. We refer our readers to their advertisement in THE MENORAH.

THE CUP THAT EXHILARATES.—The growth of the tea trade in the United States during the past thirty-six years is perhaps the most notable of any branch of commercial activity. The enormous increase in the consumption of this exhilarating beverage is due largely to the wonderful reduction of cost at retail of really excellent brands of teas. As an illustration of the extent to which this cheapening process has been carried, it may be said that only a few years ago, before the introduction of the tea store as an exclusive factor in the mercantile life of every large community, the average price for ordinary teas was about one dollar per pound, while the present average is only about fifty cents. Another factor that has entered largely into the popularizing of tea as a table beverage is the attractive display of goods, aided by a free distribution of useful articles and beautiful works of art for home adornment. This astonishing advancement of the tea trade is due in the largest possible degree to the experienced efforts of the Great Atlantic & Pacific Tea Co., pioneer promoter of the tea store idea in all the leading cities of the land. This far-reaching firm of reliable retailers has well-established branches everywhere, and in all the larger cities its several stores are conspicuous as the trade centre of every precinct of the municipality. The Great Atlantic & Pacific Tea Co. constitutes the largest importing and retailing concern in the world, and are, in fact, the only importers who deal direct with the consumer, thereby doing away with the several profits represented by middlemen.

In every branch of this well regulated concern the most systematic methods prevail, and the ironclad rules of the governing head establishes an invariable standard of quality and uniform price current, based upon the closest possible margin of profit, consistent with the most complete combination of commercial conditions.

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One of the most valuable suggestions offered to consumers is herewith presented in a brief paragraph.

"We always advocate using the best or medium grades for articles of food, more especially teas and coffees. A one-half pound of good tea or coffee will go further, last longer, give better satisfaction, more enjoyment and pleasure in drinking than two pounds of cheap, trashy goods. A word to the wise is sufficient. For your teas and coffees go to the tea stores. The Great Atlantic & Pacific Tea Company, importers and distributors of pure goods only."

All the branch establishments of this gigantic and prosperous tea emporium are conducted upon the same broad basis that characterizes the central concerns in New York, involving the most methodical management of choice, well-ordered stocks of standard goods, honestly represented and purveyed to the public at the lowest possible percentage of profit.

ATLANTIC CITY EXPRESS TRAINS.—Owing to its proximity to the Gulf Stream, Atlantic City has the most salubrious climate on the North Atlantic seaboard and is each winter sought by invalids and tourists in preference to the more distant health resorts of Florida and the Southern Pacific Coasts. The Pennsylvania Railroad Company, which is noted for courtesy towards its patrons, has added a special express train to its service for the accommodation of this constantly increasing winter travel, which leaves New York at 1.50 P. M. and reaches Altantic City at 5.30 P. M., or in three hours and forty minutes from time of starting; on return trip from Atlantic City, train leaves at 9 A. M. and arrives in New York at 12:43 P. M. The train has "Pullman Buffet Parlor Car" equipment and affords all comfort to the tourists.

RECLAIMED FROM DEATH.—The Terror of Man Thwarted.—In the Grasp of that Dread Disease, Consumption.—Life Given Back.—Almost Miraculous.—Fortunately, perhaps, the Consumptive does not realize his own condition. His is a disease of continual waste until he meets a death that is in reality one of starvation.

It is now generally conceded that this disease is incurable,—that is, by any known medicine. Change of climate, or some life-infusing food that will give new flesh, blood and strength, and induce the various organs of the body to assume their normal functions.—this is the only hope.

The only way to do this effectually is to give the patient Bovinine, that great raw food product, the greatest concentration of the life-giving elements of raw beef known to modern science. In this connection the results obtained by Dr. J. H. Head of Atlanta, Ga., in the treatment of a case of consumption, are interesting.

Dr. Head relates briefly how a man about thirty-five years of age came

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to him for treatment. He had lost forty pounds in weight in six months; he suffered with a bad cough and experienced severe night sweats; he was unable to do any work; most of his family had died of consumption, and on examination his right lung was found to be seriously affected, and as the doctor remarked, "He was in a good way to have an early funeral."

But note what happened. He was given Bovinine. In two weeks he had gained seven pounds, his appetite had returned, he was able to do a good day's work, and most of the distressing symptoms had vanished; and at the time of writing the doctor felt sure of a complete cure.

This is but one of many similar cases. Bovinine will give new life and strength, make new blood and flesh, stop waste, ward off disease, and turn the current of life's river again into its natural channel. Give it one trial while there is yet hope.

TO LADIES ONLY.—Would you be both useful and beautiful?—use Dr. T. Felix Gouraud's Oriental Cream or Magical Beautifier. It elicits a clear, transparent complexion, free from tan, sunburn, freckles or moth patches—purifying and beautifying the skin at the same time, and so closely imitating nature as to defy detection, when properly applied. It has the highest medical testimony, as well as professional celebrities, and on its merits has become one of the largest and a popular specialty in the trade, as well as homes of the elite in both Europe and America. It is the oldest preparation on the market—of over 40 years' standing.

The wish to be beautiful is predominant in every woman, and none can say she does not care whether she is beautiful or not—if only just to please her friend, lover or husband. It puts back age, in appearance, at least 10 years by its wonderful results.

THE collection of Napoleon relics imported by Bloomingdale Bros. and exhibited by them present many interesting and notable features, none greater and more impressive than the autograph letters of the great warrior statesman and legislator. The pictures exhibited, as well as the busts and scenes, are highly instructive, and it pays well to visit the exhibit and examine that unique collection. The proceeds of the entrance fee is generously set aside for the benefit of various charities under the direction of a committee of which His Honor Mayor Strong is chairman.

FOR OVER FIFTY YEARS—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

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BISMARCK AND LASKER

THE great statesman, the creator of the modern German Empire, the man who is remembered with grateful affection by millions and millions of Germans in the Fatherland and outside of the Fatherland, will complete the eightieth of his years on the first day of April next. Such tribute will be paid to the aged Chancellor as was never paid to king or potentate. Literature will celebrate the hero in song, story and romance; the jeweler's art is put under contribution to produce the costliest and most artistic creations to be placed at his feet; the whole nation is astir in order to bear testimony to the love and veneration which moves the national heart, and the rulers of the world will strive to head each other off in showering upon him the evidences of their respect and esteem. There is no end to the number of memoirs, reminiscences and recollections of the incidents in the remarkable life which is so inextricably bound up with the making and upbuilding of the German Empire, the resurrection and realization of the dream of every Teuton since the age of Barbarossa. Bismarck will go down into history as the creator of the new European power, and closely connected with him, the names and history of all who assisted in the great work, politically and martially—the names of the workmen who fitted the stones into the great edifice, and among those the name of Edward Lasker will shine with refulgent brilliancy, brighter with every year which is removed farther away from the scene of action. Edward Lasker's life is marked by a peculiarly tragic tinge. His genius as a statesman, as a true representative of the popular will, of the people's aspiration for liberty, free from license and unaffected by princely favor, broke forth with a sudden radiance and brilliancy that marked him out as the

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great leader of the popular voice. Lasker was a modest luminary of the legal profession, known to but few, and without standing in the world of politics. Suddenly he appeared on the surface, and overnight his name and fame had spread through the land.

It was in the year 1865, at the selection of a candidate for the Prussian Diet, where a district attorney by the name of Schwarck was submitted for the choice of the party of Liberals, when a little man, unknown before, of insignificant appearance, stepped out of the crowd and opposed his nomination. He showed the peculiar attitude of the candidate in a case in which he represented the people, and subjected him then and there to a severe examination. The result was that the candidate did not receive more than three or four votes in an assembly which he had relied upon as being composed of his firm supporters.

This was Lasker's début as a politician. He had taken his stand at that meeting as the friend and exponent of uncompromising justice, and this stand he never left for a moment during his brief and brilliant career as tribune of the people, as statesman and politician. Nothing could swerve him from the path of rectitude upon which he set out; no blandishments of ambition could turn him aside, nor the frowns of those who were the dispensers of political favors. For nearly twenty years he was one of the most prominent figures in the political configuration of Prussia and the German Empire; every movement made to weld the disjected parts into a congenious whole bore the stamp of his genius; every measure perfected for securing the stability of the new Empire passed the scrutiny of his keen intellect, and his words carried conviction and confidence to the masses of the people.

The Minister of every resort felt more secure in carrying his measure if he had the assent and co-operation of Lasker, and Bismarck looked forward to the time when he might come into closer relation with him, by giving him a seat at the council-board of the nation. Honored and distinguished by all, he remained the same plain, unostentatious citizen,

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the friend of all who needed his counsel and advice, who required the help of an incorruptible attorney before the tribunals of justice, and he never left the modest quarters which he had occupied as a briefless advocate.

The Jew offered no bar to his advancement until the little David met the Goliath of aristocratic corruption, slew him and vanquished him, to be then dragged down into the quagmire of racial and sectarian prejudice and enmity, in the meshes of which he perished, ending his life in a foreign country. Count Itzenblitz and Privy-Councillor Wagner had to give way to the fearless onslaught of the little Jew, but the Jews of the whole German Empire were made to feel the heavy hand of the powerful clique of nobles who had enriched themselves by the spoils which the control of railroads had yielded to them, and anti-Semitism was born, which thenceforward took its march all over Europe, a few states excepted.

A year preceding his death, Lasker the Jew could not win another mandate from the people, whose mind had become saturated with the poison of modern Jew-baiting; and when the lifeless remains of the once beloved, venerated and feared tribune of the people, of justice, right and liberty, were carried to their last rest, a vast concourse of the citizens of Berlin followed the funeral train, but not one of the representatives of the government was seen in that concourse.

From some of the memoirs relating to Bismarck and his time, we gain a glimpse of the respect in which that statesman held Lasker, the powerful opinion which he had of his genius, and the confidence which he had in his loyalty and his overshadowing ability. They are as honorable to the living statesman who entertained them as to the little Jew sleeping in his grave.

It appears that after the exposition of the corruption existing in high government circles, which forced Bismarck to drop Count Itzenblitz and Privy-Councillor Wagner, the latter founded the *Railroad Gazette*, which subsequently was changed into the *Reichsglocke*, which formed a rendezvous for the opponents of Bismarck from the ultra conservative

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and ultramontane camp. Lasker then was the hero of the hour. Like Hesekiel, who published his book on Bismarck after the great victories in the German-Austrian war, Auerbach dedicated to his friend Lasker his book, "*Erlebnisse einer Maennesseele.*"

In the foyer of the German Parliament, on a certain day in April, 1873, the conversation turning upon finance, fiscal policy, military reorganization, changed into the discussion about Auerbach's book, just issued from the press, of which Wilhelm von Bülow tells us in his reminiscences:

"What is the book about?" I asked an expert in finances.

"You don't know the book?"

A minute later I was at the Court's book-store.

"Please let me have a copy of 'The Experiences of a Manly Soul.'

"Very sorry indeed; we have sold this morning every copy we had. In an hour or two I expect a new supply from the publisher. Come back again later in the day; or shall I send you a copy by mail?"

The bookseller had hardly finished his speech, when a gentleman entered, who, like myself, had run away from the financial discussion.

The Member of Parliament to the publisher: "Please, a copy of the 'Experiences'—"

The bookseller: "Your Highness means the 'Experiences of a'—"

"Quite so—the 'Experiences of a beautiful soul.'"

"Beg pardon—of a 'Manly Soul.'"

"Well, let it be—manly soul or Lasker's soul, or any soul you please."

"Sorry, Highness, not on hand; in an hour or two—"

"Very well, send me the book."

The bookseller turned to me, after his noble customer had gone, with the words: "Did you observe the sarcasm which the gentleman embodied in his order?"

"Do you think that a book like that is not bound to call forth derision? The most august, the most elevated, virile

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soul is not proof against it, if Auerbach says almost of the experiences: 'She would occupy a position in German literature as a *monumentum aere perennius.*' Such exaggeration, such mutual admiration business, provokes laughter, and not alone that of a prince in bad humor."

In the official press, the publication of the book was a subject of regret, because it was feared that an unfavorable impression against the hero might be produced by it. The bookseller asked me what, in my opinion, caused the ill-humor of the prince.

"Well, as I was told in the foyer of Parliament, the prince is said to have special reasons to be anything but delighted by the hero of the experiences. He happened to call at No. X. in Köthen Street. The landlady, looking out from her window, was shocked with surprise, and hissed forth the words: 'No, we can hardly stand it any longer. Since he has delivered his great speech, not a day passes without equipages, with servants in livery and resplendent uniforms, stopping here. Now it is a duke, now a count, now a— I have never in my life spoken to so many grand personages. And my eternal embarrassments! Shall I address them as serene highness or your grace, and as such announce them? Or is it a royal or other highness? or perhaps an excellency? A plain woman like myself cannot possibly guess that.' And now the bell rings again. 'Whom have I the honor to announce?' 'Prince X.' A few minutes later his highness is driven home again, without having been admitted. 'The attorney-at-law does not receive to-day,' was the answer which the landlady had brought back, with the most respectful obeisance. That was only yesterday. To-day his royal highness orders a copy of 'The Experiences.' But *retournons à notre mouton.* You can get me a copy of the book, can't you? I would like to have it at once, because I want to write something about it."

"I can only advise you to look in at a book-shop a little further down the Linden. Perhaps there are some copies in other stores."

I took that advice. Stepping in to the next book-store,

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I heard the servant of one of the noble houses ask for a copy of "the experiences." The answer which he received was a quietus to my exploration. The information was "that the book was already out of print, that a second edition was in hand, but two or three days will pass before a copy can be had."

The servant was almost stupefied, as if a matter of extraordinary importance was in question.

"In two or three days? That will be of no use to me," he replied, "because the Prince accompanies his Majesty this evening on a journey to Königsberg, and wanted to have 'The Experiences' along with him."

The bookseller once more shrugged his shoulders, and Prince Bismarck had to curb his curiosity until his arrival in St. Petersburg a week later, but by that time the hero of the romance had caused the book to be destroyed.

I write, then, about "The Experiences" without having read them:

According to what I have heard and read of them, the hero is one of the prominent, much-talked-of figures in public life—a man who, having occupied a front rank among the champions of liberty and unity of the Fatherland, feels the necessity of speaking in other tunes than in those beautiful strains, but which have become a trifle trivial on account of their repetition at every street corner. And he wishes to be heard by an audience different from that which has ever showered applause upon him. He does not seek applause or approval, and it would therefore not only be superfluous, but rather be an obstacle to appear as the well-known, fêted hero of the political stage. Nor does he wish to speak of things which are usually discussed upon the market-places, but of things that form the subject of the intercourse between devoted friends—not of the interest of the state, of subjects affecting the community at large, but of matters that touch and move the human heart.

"If the man who feels the impulse to make these communications had a home, where returning from the conflict of the arena, he could in the intimacy of the family circle

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remove the shell which cramps the heart in the outside world, he would not have attempted to send out his sentiments into the outside world. But the man who so often feels isolated in the crush of society is also isolated in the rooms which he inhabits. No loving wife kisses away the burdensome thoughts from his frowning front, no romping infants fill with blooming rapture his simple chamber. The man who made it the object of his life to labor for the happiness of his contemporaries and of future generations did not know how to found his own happiness, and in a melancholy hour, when the burden of memories weigh too heavy upon him he feels impelled "to tell what he suffers," and reveals the story of his heart—not for the superficial crowd, but for those few, rare unknown readers who are apt to share the joys and sorrows of a human heart, without inquiring into the personality of the tattler. . . . A man who in the course of his years of growing manhood lost his heart to four girls, made a confession to one of them, and was repulsed by this one, can have passed through a greater experience of heartsores than all those ninety of which every one carried in the side-pocket of his coat the register of Leporello."

Thus was the book spoken of. It did not excite, like the February speech against Wagner, but captivated by the new light in which the politician appeared.

Lasker at that time stood in the zenith of his fame. The official organs received direction to speak of him in the highest of terms and to punish the "reaction," which brooded revenge. Of course, the other side could not be silenced, and Bismarck as well as Lasker were the subject of much persiflage. Here is one of those publications which caused much talk at that time.

Tea at Bismarck's.

The Prince has returned from Varzin. That is all that can be obtained for publication. "I have absolutely no news for you," said the privy councilor this morning. What that means in the month of the pythia upon the tripot (my privy councilor is always seated upon a three-legged stool

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before his revolving desk) for a representative of the official press, an ordinary mortal can not appreciate. It means: strike out this day from the number of days in your life. Doctor, this is a fast-day for you. This day you had better put a strap around your stomach, better go and catch fresh air in the park, and perhaps the frogs in the lake, instead of I, might inspire you."

"But, Privy Councilor, might I not inquire for the health of His Grace?" "Oh, his health is good—very good." "Then permit me to write about that, it is, after all, a correspondence." "No, better leave that, doctor. The Prince might not like it; he may perhaps need within the next few days a serious indisposition, a diplomatic or parliamentary one, and you would expose yourself to a disagreeable dementi."

Well, then, fast day it must be. I go to the park; on the way I meet a colleague. We, the representatives of the officious press have rid ourselves of the mutual smile as the augurs of Rome had. We looked at each other and not a smile arose. I then dinned into his ears my grievance and he dutifully responded to it. He then whispered a few words into my ear, spoke of Bismarck's return, of the excellent humor he had brought with him and which on the very first evening was ventilated at tea at Lasker's expense. . . .

"How," did I say, "at Lasker's expense? As a rule the Prince never indulges in a joke about him, or permits anybody else to do so."

My colleague could make no answer. Subsequently I met other augurs. They had also something to say about last evenings tea—always at the expense of Lasker. But I could not obtain a connected account. My curiosity was aroused. The curiosity of a member of the press is something dangerous. Once excited, it had to be satisfied and did not rest until fully satiated. Difficulties are not considered; the silent tongue must be loosened, secrets must be divulged, indiscretions do not bar the way, and if sucked dry then the curiosity takes a rest though the member of the press may not write down what he has heard.

Of course, I cannot write a correspondence about the tea

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at the Prince's, because the fun was really at Lasker's expense, but I may confide the account to my diary. If posterity will not enjoy it then the rodents, for whom my memories are destined, may have their pleasures.

From the whisperings which I could catch I was able to put the following account together. The Chancellor worked the very first evening with his privy councilors until midnight. He then invited them to tea. It was the most intimate tea party. Present, the princess, the countess, a few relatives, de P., etc. The conversation turned about Varzin, the crop, the amount of hay garnered, then the journey of the Emperor to Italy, which the prince could not take part in, and the session of the Reichstag, just opened.

"Man proposes and—Lasker disposes," Mr. de P. broke in. The Chancellor frowned as if displeased with the joke. Privy Councilor probably did not notice this, because he added: "To-day I received a peculiar brochure. It bears the title: The best means of shortening the sessions of the Prussian and Imperial Parliament, or what Lasker costs the State annually."

All broke out into a merry laughter, in which only the Chancellor did not share.

"Where have you got that brochure?"

"Oh, I have it with me," replied the privy councilor, "If I would think not to bore you, I would read it."

The company insisted upon the reading and the Chancellor gave his consent by his silence.

I must confess that I cannot reproduce the paper literally, but the privy councillor read about as follows:

"Since Lasker stepped upon the Parliamentary tribune in 1865 he had spoken in both houses 927,745,328 words." Everybody seemed surprised, Bismarck excepted. 154 times as many words as the entire Old Testament (and the Apocrypha) contains and forty-two times as many words as are contained in the orations of Cicero that have come down to us. If all the words spoken by Lasker in his speeches before the two houses were written in single file upon a strip of paper it would reach nine times around the globe, and nine times

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from Berlin across the Atlantic ocean, America, the Pacific Ocean, Japan, Asia, Jerusalem, back to Berlin." Uproarious laughter in which the prince finally joined. "If Lasker should continue to speak during another two-thirds of a legislative period the strip would reach from the Berlin capitol to the moon."

"Well, how long would it take to make the strip reach the sun?"

"I regret that the statistician is silent on that subject."

"For that his name has reached the sun long since," broke in von P.

The privy councilor continued:

"Motions and amendments made by Lasker sum up 27,344, of which 27,211 were carried. Cries of applause foot up 11,874 in eleven years, of which 8881 were rapturous. Only once was he called to order."

"How? What?" broke in the company; "Lasker has been called to order once?"

Now the Chancellor remarked: "Certainly, about a year ago he was called to order on account of a reply to Windthorst; I could only heartily congratulate him upon it."

The privy councillor continued:

"The 927,745,328 words of Lasker can be divided in 866,194 speeches, and 74,312 personal remarks made by him. Of which 44,912 speeches had for their subject the budget and finances; 126 referred to usury, 14 to the exportation of rags, 14 to the regulations of vaccination, 289 to the *Kultur Kampf*, 9 to cattle diseases, 71 to frauds in corporations, 77 to the laws on stock issues, 22 to leakage in storage, 4 to prostitution in Berlin and so forth.

"Enough, enough," exclaimed the company, convulsed with laughter.

"Dear privy councilor," remarked the princess, "repeat once more how many words did Lasker speak?"

"927,745,328 words, your grace."

A few wanting to a milliard," remarked Mr. von P.

"Don't you think, Otto, after the five milliards have been finished, Lasker ought to be ennobled as well as Bleich-

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roeder; he also counts from the beginning of the world. I wonder what he would say if he were to receive one fine morning a letter addressed to His Excellency von Lasker, Minister of State. Because he will certainly be Minister before he will have finished his five milliards of words. What resort do you intend to assign to him?"

The Chancellor looked serious, as if he disliked to have the matter spoken of in a jocose vein. He replied quite seriously:

"I would like to have Lasker with me in the Cabinet; he is certainly very versatile. The choice is difficult; I don't know whether to confide to him the portfolio of justice, finances, the interior or commerce."

"Rather the portfolio of war, my dear Otto," broke in von P. (Puttkammer.)

"Or the cultus," remarked a female voice.

"Well, replied the Chancellor, a good jurist makes also a good minister of cultus, Falk or Lasker;" quite a commotion. Another one of these publications speaking of Lasker and Bismarck is of interest because it no doubt reveals intentions which were seriously entertained.

Bismarck and Lothar Bucher are together in intimate conversation.

"One thing more, your Grace, why is not the name of Lasker mentioned in the galaxy of ministers which is to form the new Cabinet?"

"I can make better use of him outside of the Cabinet. As a minister, he has not the required size. . . . I mean the physical size. Look, if we are in session at His Majesty's, the chairs there are so deep that Lasker would sink down out of sight. . . . He lacks also in size in another way. I mean politically. No one appreciates Lasker's services on behalf of the national cause better than I do; I have tested his courage in the hour of danger; his is not the courage of the Mamelukes, like Messrs. Sancken, Tarputschen, Haenel, Traeger and the like, he has the courage of self-denial. But he serves me, to speak with Goethe, only confusedly. His restless mind and his formal basis of justice often lead

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him astray. It was he who was the cause of the worst crisis, and when the cart stuck in the mire Benningsen was hitched on. He had to pronounce the conciliating epilogue and the matter was all right again. That way it went since the constituent Parliament, when on the questions of the payment of diets the organization of the empire seemed to go to pieces. I confess that I have never entertained the purpose of resigning without Lasker having given the cause.

"What," your Grace, "Lasker?" Impossible, your most faithful shield-bearer." Your most reliable support in the *Reichstag!*"

"Decidedly. Who pulls the chestnuts from the fire for the Ultramontanes as often as he does? Who pushes me as constantly toward Canossa, as he does?"

"I do not understand you. Do you mean the same Lasker, who received your felicitations on having been called to order for a remark made by him about the Ultramontanes?"

"The same. I will never forget the day, on which Lasker, the jurist, criticised for two hours a measure of the Berlin city court and a section of the constitution, which could not be misunderstood, an interpretation which only a jurist can make. But of that I will say nothing. Lasker is not a politician, else he would not have furnished the Ultramontanes such a triumph as he did at that time. You can not possibly imagine what I suffered during these two hours —and he spoke that long. I took up a legal document, broke my pencil to pieces upon it and was continually on the jump to run away and in reality at the close I did run off, to the emperor, and handed him my resignation. And what did the *Germania* say on the following morning? "With that—namely the adoption of the Lasker-Koverbeck motion, the arrest of Majunke was condemned as a violation of the immunity to the members of the Reichstag, and as the chancellor is the incarnation of the government Bismarck found on that snowy winter day a Canossa before Majunke and the prison in Ploetzensee. You see then that service was rendered by the man you call my most faithful shield-

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bearer, my most reliable support in Parliament. After that came the usual vote of confidence, von Benningsen played the accustomed part and I remained.

"But what had Lasker to do with your intention to resign in the spring?"

"What? He intended to set up again a Canossa for me in the House of Representatives. What sort of a politician is he who can talk now of turning back and holding up on the part of the government against the Ultramontanes. On the question of the imperial court he pulled on the same string with the Jesuits. He has often done that. When at the close of the Franco-German war I brought home the Frankfurt treaty and offered to the Reichstag as a birthday-gift Alsace-Lorraine, it was Lasker who wanted to make rules and regulations for the government of the annexed provinces. I must think of Parcey, 'I, who feel the pains of the wounds grown cold and irritated by a parrot?' I had won them, I asked for full powers, Lasker answered with a vote of misconfidence, with the proclamation to the Alsacians: we send you this chancellor, don't lend him any money, we will not guarantee the payment of it, he contracts debts with too free a hand. All that I had to take from Lasker, I, who 'exhausted by courage and extreme excitement, feeble, out of breath, leaned upon my sword.' But I quote Goethe again:

Wenn er mir jetzt auch nur verworren dient,
So werde ich ihn bald in die Klarheit führen;
Weiss doch der Gärtner, wenn das Bäumchen blüht,
Dass Blüt und Frucht die künftigen Jahre zieren.

Lasker should, when his political friends will support me in the Cabinet, secure the corresponding and firm support in the Reichstag, what he has not done as yet, and where he is of greater use to me than in the government. He must arrive at the needed perspicacity. He must not postpone the courage of self-denial and of political opinion for the third reading; he must display it in the first stage of the debate."

All these may not be and probably are not the literal expressions of Bismarck, but they are drawn with an intimate knowledge of the thoughts that swayed Bismarck about Lasker. Probably Lasker's services could not receive a

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greater recognition than in the words of Court-Preacher Stœcker, recently expressed at a meeting of the conservative party. It was on the 31st of January, when he said:

"The law-making of the Jew Lasker, the swindle of the corporation-founding, the bursting of the bubble, the Kulturkampf, they have created the present economical distress."

Lasker was indeed one of the most tireless workers in parliament. Ludwig Bamberger, in the address delivered on the day of his funeral, said: "From his entrance into the House of Representatives, until he left for America, he served in fifty-seven commissions. That means about a thousand sessions of the most exhausting labor, in which no one worked with greater assiduity than Lasker. In thirteen commissions he was chairman and reporter." The empire won with "blood and iron," had to be consolidated, the different parts brought into harmony, the claims of the people who paid the price of their blood for the unification of Germany, had to be considered and adjudicated, the laws that fitted a province had to be adapted to an empire, and Lasker did the work of a giant, else the little Jew could never have become the idol of the people, which he was for a considerable time, could never have inspired the powerful with the fear of his censure and opposition, could never have inscribed his name in letters of fire upon the history and annals of the German empire. That Lasker went down to his grave without substantial recognition of his services, whilst the Iron-Chancellor is feted and honored, and incense-besprinkled is explained in the words of Ludwig Bamberger on the same occasion:

"It is the stamp of our German public-life, perhaps too much so, that the people and its representatives have not learned yet to secure for themselves the practical share in the conduct of the affairs of the state, which is theirs of right as a politically free community; that they are contented, after having rendered their intellectual work, after having shed their blood upon the battlefield, that after having worked themselves to death like our lamented friend, the harvest of power and disposition of the state is left to those, who through a

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privilege of some kind, have had possession of the government."

In the strains of jubilation, which will greet the founder of New-Germany on the first of April, will be heard a still, small voice that will remind many a German, who is conversant with the history of his country, that the little Jew, Eduard Lasker, was one of the most devoted sons of the Fatherland, who gave his life for his country, much more so than the brave warrior who bared his breast to the bullet of his country's foe, in defence of home and country.

RUTH

By Henry Geismer

I hate to see monarchical power try
To trample on man's right to live and think;
Or dare, with deeds unknown to all, defy
The student from the fount of truth to drink.
I love to aid the poor, who on the brink
Of life are weak, because they are oppressed
By monarch's deeds, that are as black as ink,
For often they with noblest thoughts are blest.

A Jewish farmer, poor, was Saul Bezal,
Who lived with his child on the Russian Land;
His wife, who once he had so dearly loved,
Had died and gone to join the chosen band.
He worked with pride, and idle was his hand
Not oft from morn till setting of the sun;
At night he brought to use his reading-stand,
To teach his child unholy things to shun
And ne'er forget to mingle in some romping fun.

His pride and all his hopes, indeed, he gave
To his wee girl, nor thought of self e'er first;
And oft, when told of Jewish maidens brave
Who were pursued because of lowly birth,
He'd work more hard, for fear that on this earth

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Some day his child would be alone and poor;
Then, when once more at home, her childish mirth
Would change his mood, for could he not be sure
That human heart to rape such beauty ne'er endure.

But kind old Nature has so fixed her sway
That oft she takes us fondly to her breast
Before the deeds of man can take away
The hopes that once we thought would always rest.
Man shapes his course, and tries to do his best
To see it through, then leave behind a name;
But, like the bird who leaves behind her nest,
Into his home oft crawl black worms and shame,
Which, had he lived, would made him rave and turn insane.

One night, while heavy fell the rain to earth,
The father read aloud to please his child,
And hoped that thus he might for once disperse
The fears that came with rain unto his child.
But as he read, there seemed to come, quite mild,
A rap without the portals of the door.
At first he thought it was the wind's howl wild,
But when he went to look, there stood before
His eyes a woman asking leave to be within his door.

The father paused not, for well he knew
How raged the rain without, but bade them in.
No sooner passed his lips the words so few
Than came a Jewess and her child within,
Who made at once his eyes with tears grow dim.
Sad sights, indeed, he had quite often known;
But, ah! those staring eyes, that figure slim,
The face despaired, that naught but grief can own,
All touched his heart, as touched the bard the swan's last tone.

Her child, a boy, when placed beside her form,
With smile so sweet and angel cheek aglow,
Made her to look more weary and forlorn;
As does the violet sadder seem to grow,
When latter comes the trillium from below.
But when she laid him down upon the bed
That Sol had made, her heart did beat more slow,

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As if for safety still she had some dread;
So is a mother tied to child with silver thread.

Then, when, at last, the child did soundly sleep,
The stranger turned to speak to Saul Bezal,
And said, her tale could naught but make him weep,
And make once more his home to mind recall,
If once he loved a mother more than all.
But then her host declined to hear the rest,
For well he knew the words with pain did fall;
And told her that he thought 'twould be the best
To wait until the morn, for much she needed rest.

But on the following morn the father found
That his strange guest had left without adieu,
But left behind her boy; so he was bound
To care for children two or be untrue
To some one's child, and that he could not do.
Pinned to the boy he found a note which read:
"My only child no more my eyes must view,
But he must battle on though I am dead;
So in the name of God I trust him to your bed."

The years sped by, but passed from out Saul's mind
Not once the sadness that those few words bore.
He drew from them, what man not often finds,
Their meaning true and what their author bore;
Ah haste the day when men shall so read lore.
His children grew each day more pure and true,
And were to him like river is to shore.
He told his son while young, quite all he knew
About his parentage, but here how quickly closed the view.

Josiah was the name they gave the son,
For this, the father thought contained the key
To birth, and to his home, when life was done;
And thought might cheer him on life's dreary sea.
But his fair child, grown fast so full of glee,
Was named of one fit all the world to rule;
Our faithful Ruth, who noble dared to be,
Whose simple tale the selfish girl should cool,
Whose tender love, unassumed, should make a some feel fool.

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But, as each year brave Ruth more fair did grow,
So grew the father far more old and gray,
Until, at last, the angel Death did tow
His soul from earth and from his toils away,
And left his child naught but the upright way
That he in life had trod : a good example.
But ere he died he bade his son to say,
That while his life should last, let come what may,
Ne'er should fair Ruth be wanting for a place to stay.

One evening, while did Ruth and brother pray
To God to shield them from the peasant raids,
That had of late destroyed the crops and hay
Of many Jews, and thus them homeless made,
The door upon a sudden open lay ;
And, while they trembled lest they prayed in vain,
There staggered in a woman, who was paid
With many years ; for on her face the pain
Was traced like leaves upon a tree when cut in twain.

At first she seemed too dazed, too weak
To ope her eyelids e'en, and her frail form
Did tremble like an autumn leaf that seeks
To hold its own against a chilling storm.
But with a sudden start at last were borne
Signs of returning life, and then her eyes
Did seem to search the room, as for some form,
Indistinct in the mass of years that had now passed ;
And which she almost feared, had since joined earth's repast.

But see ! her gaze is fixed, her eyes are tears ;
Her heart pours out the words, " My son, my son,"
Josiah starts. What ! are those words he hears
The echoes of a long since silenced tongue ?
When pity calls 'tis then that hearts are won ;
But pity moves so free the human heart,
That oft it covers o'er with emotion
So deep, that meaning none can it impart,
Josiah trembled, and his thoughts he could not part.

" My son, though I have left thee all alone
In life, I come to ask forgiveness now ;

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My love for thee could not provide a home,
Although to sorrow I did meekly bow.
But, when the story of my life and how
Misfortune clung to me, is known to thee,
I hope no thought of hate will pierce thy brow;
And that my dying words may cling with thee,
At least as words of love, however late they be."

"I was an only child, so when I grew
To womanhood, my father bade me stay
Within my native land and not to wed
A Russian, who had long been wont to say:
'You are my love, you must not say me nay.'
At last my heart could hold no more, we wed
And left my native land, my parents sway.
Not many years had passed when it was said,
By one who knew, that both my parents they were dead."

"For several years, mine was a happy lot,
And you were born, which made my joy complete;
Then came a change, the cause I knew it not,
But he, who once my eyes with truth could meet,
Seemed half afraid with me at all to eat.
And then he oft would talk unto himself
And say: 'The Jews can do naught else but weep,
For all their rights are put upon a shelf,
And there will stay, until some man dare be himself.'
Then came a night, when he returned not home;
Oh, God, how stung my fears through that night,
Each sound I thought to be an awful moan
Of some poor soul oppressed by men, whose right
It was to plunder Jews, and drear their night.
But on the morn there came unto my door
An officer who said: "Your husband now has rights,*
For his new faith binds him to you no more;
And now another wife and home will he adore."†

* Russian Code of Law, Art. 964: "Embracing Christianity, Jews are released from their former communities and obligations."

† Russian Code of Laws, Art. 81: "Should one of a married couple, originally belonging to the Jewish faith, be converted to orthodoxy and, refuse to live with the other, the marriage is dissolved, and the converted man or woman is allowed to marry an orthodox person."

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"And a boy child, so says the Russian law,
Must be baptised the father's wish to meet;
Then, without further words, he fled with thee.
For days I wandered wild about the street,
And every childish face would make me weep;
Until one day, as by a house I sped,
I saw a woman rocking thee to sleep.
My son wilt thou forgive, when I am dead?
I killed my husband's wife and with thee then I fled."

Then with a pleading look, half joy, half pain,
She clos'd her eyes, and oped them not again,
Josiah knelt, with tear-stained eyes, beside her form,
And with a trembling voice spoke, though his heart was torn:
"Yes, mother, now your trials are o'er,
And dead the pain that you have bore;
You found for me a happy home
And then, content, you wept alone,
Yet blame me not if I ne'er felt
The awful wrongs, that on you knelt;
I ne'er did dream that Russian law
So cursed a race and with its claw
Stung deep the soul of mortal man,
More fiendish than the Devil can,
If this be just, then turn I pray
My love for man from earth away.
But hark! there is a God who's just,
And darkest deeds ne'er pass the dust,
While he who is devout and pure,
His soul for ages will endure."

But he was heard, and so will come a man
To take Josiah, for this speech, from home
To far Siberia's cold, and there he can
Spend all his days in thinking how, alone.
His sister Ruth must fall or starve, and how the home
Her dying father he did swear to give
Must ne'er be known, but Ruth 'mid vice must roam.
But o'er the dark'ning cloud, the exile's wail,
I pray thee, Muse, to draw the veil!
For when too oft with saddening scenes we part,
We grow morose and far more hard of heart.
Let's trust to God, for He in time will bend
The rod of hate, and thus their miseries end.

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NAHIDA REMY*

By Mrs. S. Mannheimer

LIKE a sunbeam breaking through dark and threatening clouds, like the gentle breeze of spring, after the chilling blasts of winter, like the sweet morning song of the lark, after the dismal noises of the night; as these touch and cheer the heart, even so do the manifestations of Nahida Remy's genius in her book, "Jewish Woman," touch and cheer the heart in this time of threatening clouds and chilling blasts, in this time of dismal noises, which the faint echo bears to us across the ocean, from the distant shores of Europe, from the snow-clad plains of Russia.

Nahida Remy, a Protestant by birth, surpassingly well versed—not alone in Hebraic, but even in Talmudical lore, so as to be able to write a book like "Jewish Woman"—seems at first sight a psychological incongruity, something incompatible. A brief outline of her life, however, will show that her work is the natural outcome of seemingly trifling incidents bearing upon an uncommonly earnest mind, a mind in search of truth with the whole ardor of enthusiasm.

Nahida Remy was born in Berlin in the year 1849. Her mother, on account of ill health, went to Italy, and entrusted the education of her little daughter, who was then about nine years old, to an elderly countess in Naples. The peculiarities and strict religious views of this lady robbed the child of her natural cheerfulness and made her pensive.

At twelve years she began to study the Bible, and at this early age formed independent opinions on religion and religious observances. She says, "I loved the church, but was afraid of her priests." She received religious instruction from a pastor by the name of Remy. He was by no means a kind teacher. One day during the lesson he makes a remark. Like a flash comes to her the thought, "How good, how beautiful;" and her face lights up with a delighted smile.

* Lecture delivered before the Culture Association of Cincinnati, the Jewish Women's Auxiliary of Cincinnati and the Young Men's Hebrew Association of Louisville.

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The pastor, however, misunderstood this smile. He took it for a smile of derision, and, without stopping to ask, struck her in the face.

She never returned to take another lesson. Her feelings were deeply wounded and her mind was tormented by doubts —not only about the mission of the servant of God, who could make such a mistake, but, by far worse, about the Deity itself, who permitted them.

She little suspected that this stroke was to prove the propelling power which gave her energies their direction.

Now, after more than thirty years have elapsed since that incident, she humorously remarks: "That stroke made a striking impression on me; it aroused me out of my unreasoning faith, my childlike devotion, to meditation and critical reflection." This critical reflectiveness has grown ever stronger with her, and is now one of her pronounced characteristics.

This is one of the trifling incidents which can be psychologically traced back as a cause of the work, which is now the work of her life.

In 1863 her mother took her to Flatow, a small town in western Prussia, to stay with an old aunt who had fallen sick.

There, in Flatow, Dr. Tobalt taught her the tenets of the creed. He was zealous and gentle, yet he could not induce her to accept certain dogmas of the church. He was astonished at her mental grasp, at her knowledge of the Bible, but declared at the close of his instruction that as long as she did not assent to all the doctrines of the creed he could not confirm her.

Her friends urged her to comply with the usages of the church, so we find her about a year later in Berlin receiving religious instruction from the venerable clergyman who had baptized her. It was General Superintendent Carl von Buchsel.

She writes to me: "The confirmation never took place till this day. I could not persuade myself to pronounce the apostolical confession of faith, out of *innermost religious love of truth*." What a fearless, clear, logical mind must it be that prompted such an utterance.

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Years passed by. Nahida had given proof of decided talent for drawing and painting. She wished to perfect herself in art and selected it as her profession. Peter Cornelius himself gave her lessons, but lack of means forced her to abandon this plan of life.

Her mother believed that Nahida had a talent for the stage, and so, for a number of years, she had to test the bright and dark sides of stage life.

She was, however, not successful. Her retiring disposition was taken for pride, and she could not overcome her timidity.

In 1873 she was married in Berlin to the art critic, Dr. Max Remy, a nephew of the Pastor Remy who once had proven so unkind to her.

With a sigh of relief she bade adieu to the stage, feeling happy to assume the duties of the household.

However, the powers of her mind were too vigorous to remain inactive.

The literary atmosphere in which she now moved (at the side of her husband) gave her a new impulse for poetical work.

I say a *new* impulse, for already in the year 1868, as a girl of twenty years, she had written anonymously a comedy, "Die Rechnung ohne Wirth," which was successfully performed at the Burg Theatre in Vienna. Three years after her marriage, in the year 1876, she wrote her first drama, "Constance"; in 1879, a second one, "Die Grafen von Eckardstein."

But new trials were to prove her. Her husband fell dangerously ill, and was confined for a long time to the sick room. She, who had been his co-worker, became now his substitute, writing for the *Vossische Zeitung* and for *Westerman's Monatshefte*. Besides this she did no literary work at this time; she was too loving a wife to entrust the nursing of her sick husband to other hands, and considered, as every thoughtful woman does, the care of the household her first and paramount duty.

In the year 1881 the Angel of Death entered the peaceful

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home and relieved the sufferer from all his pain. The prolonged sickness had exhausted their small fortune, and Nahida Remy found herself alone and without any means.

But her energy did not forsake her. She worked on undismayed, and at last her efforts were crowned with well-deserved success.

In 1886 her "Sicilianische Novellen" were published, and in 1890 her historical novel, "Geheime Gewalten," both being very favorably received by the public as well as by the press.

About this time Nahida Remy began to read Jewish history and Jewish literature with all the earnestness for which she is distinguished. The well-known scholar and philosopher, Dr. Lazarus, guided her studies. And what gave her the first impulse to these studies? It was anti-Semitism.

The poison could not contaminate a mind so noble and pure. With her it turned into a blessing.

She writes to me: "The prevailing anti-Semitism is revolting to my sense of justice, *and I concentrate all my powers in the endeavor to enlighten Christendom and to arouse a conciliatory feeling.*"

This is the spirit that animates Nahida Remy, who gave to the world the book "Jewish Woman," a book just as remarkable for the absence of every prejudice as for its thoroughness.

She gives ample proof of her exhaustive researches before she ventured to write. Patiently and lovingly she has wandered and gleaned in the fields of Jewish history, and Jewish literature, nothing escaped her keen eye. She is familiar with the Haggada as well as with Niemeyer, with Zunz, Yost, Kayserling and Jellinek, as with Renan, Conte Guiliari, Munk, Schleiden, and a host of other renowned writers on Judaism and Jewish history. This vast material, which she has diligently collected, she combines into one organic whole, and animates with her genius. The mind of the reader follows with close interest the subject matter, while the æsthetic sense is delighted with the graceful garb in which it is presented.

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Her style is simple, clear, melodious, and yet full of vigor. The lucidity of her diction is partly due to the simple long and short sentences that she uses in preference to periodic structures, which render German prose often intricate and obscure.

Another element which adds perspicuity to her writing, is her skilfully arranged and well-rounded paragraphs.

Her fundamental idea is: To understand woman one must study the history of her slavery; to judge correctly Jewish woman one must compare her with the women of other nations.

Accordingly, she begins with the investigation of the social relations of the women among the different old nations; and shows how deplorable their condition was, even among the Romans and the classical Greeks.

The early Christian idea about women and marriage she denounces with a boldness that reminds one of the boldness of Martin Luther, when he wrote and nailed to the church door, in Wittenberg, his ninety-five propositions denouncing the sale of indulgences by the Pope.

She brings conclusive proof, citing the writings of apostles and saints, that Christendom can *not* lay claim to having emancipated women. She closes the chapter by saying: "Nothing can more strikingly show the early Christians' disregard for woman than the following assertion of Saint Tertullian in his Treatise 'De Resurrectione,' (about resurrection), he says, 'The resurrected will lose all their *blemishes* and *defects*, the blind ones will see, the lame ones will walk, and the women will arise from the dead as—men.'"

What a contrast between *such* teachings and Jewish teachings, which Nahida Remy now unfolds. She asserts that *Jewish* teachings and observances *were* and *are* the unnoticed but powerful factors in ameliorating the condition of women at large, that it is the Bible, which from the very beginning, shows that man and woman were alike created in the image of God איש and אישה (אשה), even the formation of the designation is alike, with the only difference of the feminine ending *oh*.

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All the treasures of the Mishnah and Talmud in regard to the sacredness of family life, she displays with that deep inward joy which one is sure to feel when, while searching in the mines of knowledge, one beholds, at last, the sparkling gem of some sublime truth. With keen penetration she traces the purity and sacredness of Jewish family life back to Talmudical wisdom, to Talmudical rules and statutes, which show a deep insight into and regard for human nature.

She quotes the words of Dr. Lazarus, "Not crusades, not migrations, not wars, destroy the nations, it is lawlessness and immorality which annihilate them. The Jewish nation owes its wonderful preservation to its pure and devoted family life."

And who has watched over the purity and devotedness of Jewish family life, who has cherished it as the perpetual light is cherished at the shrine? Dr. Lazarus answers, "It is the Jewish woman. This is her glory, not alone in the history of her own race, but; in the history of the world."

The authoress proceeds to give detailed, historical facts, illustrating the life and work of Jewish women. She begins with the women of the Bible. Listen how she apostrophises the Holy Scriptures, "Come, thou marvelous book which I revere and cherish, come, my dearly beloved Bible, and teach me." Is it a wonder that to such an ardor the hidden sense and true spirit of the Scriptures unfold?

She makes telling use of her reading the Bible in the original text. She translates for example, והוא ימשל בך *not* "And he shall rule over thee," but, she says, according to the first sense of the word which Gesenius gives, and which is surely more in the truly divine spirit, והוא ימשל לך, "And he shall be *like* unto thee."

She calls into existence the heroines and martyrs of the dark Middle Ages; we see them suffer, clinging to their faith, and by their death bearing witness to the One and Only God.

She enumerates the practical work Jewish women have done for culture at the very dawn of enlightenment. We

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find them busy as printers, medical advisers, writers, and even as preachers. In the year 1520, Rebekka Tiktiner acquired renown by her learned preaching. She published a book, "The Duties of Women." Hannah, another one, published her Derashas in Amsterdam. Taube Kahn wrote very instructively, and the wife of Rabbi Glickel, in Hamburg, held a very prominent position. Nahida Remy remarks: "The often ventilated theory of our times, as to the proper sphere of woman's activity, was long ago practically solved by the Jewish race. In proof thereof, she brings to view the whole galaxy of Jewish women who won world-wide renown in different occupations in art and literature.

From a few poetesses she cites, among others, from Henrietta Oppenheimer a lyric as melodious as ever was penned. It runs thus:

Hoerst du das Lied der Voegelein
Die Waldnacht hell durchdringen?
Wie froh muss doch ihr Herze sein,
Dass sie so lieblich singen!

Vielleicht, doch lieblich auch und hell
Singt oft ein Herz voll Wunden;
Schmerz ist der reichste Liederquell
Der Waldesnacht hier unten.

Sweet sounds the unstinted praise Nahida Remy bestows on the talent and genius of Jewish women, but sweeter is the sentiment she expresses at the conclusion of her remarks about Jewish charity: "The propagation of charitable work, which is one of the most beautiful late acquirements of non-Jewish refined society in Europe is, with the Jews, an old heirloom." Like a poetical exposition of this undisputable fact, sounds the stanza of a modern Christian poet, who nearly literally repeats what Moses commanded three thousand years ago:

Lass nicht auf deinen Tisch vergebens
Den Hungrigen durch's Fenster sehn,
Verscheuche nicht die wilde Taube,
Lass hinter dir noch Aehren stehn
Und nimm dem Weinstock nicht die letzte Traube.

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A glowing tribute Nahida Remy pays to the devoted, self-sacrificing, good, old-fashioned Jewish mother.

"The love of children," she says, "is a Jewish characteristic. Should I try to enumerate Jewish mothers distinguished for their devotion and tender affection, I would have to name them *all.* Jewish mothers and grandmothers never needed to ask, with the Pirke Aboth, "Am I alone—what am I?" for there are always around them grateful sons and daughters who say, "If not now, when then?"

Nahida Remy is full of enthusiasm for the Hebrew language, and blames the neglect of this study among Jewish women of our time.

What a pity that the Protestant woman has occasion to exclaim, "How shall the women know the value of Hebrew, when even the men hardly know it?"

Her critical reflectiveness is once more shown in her question:

"Does all that history reveals about the superiority of Jewish woman apply to the Jewish women of our time?"

And her answer grates harshly on the ear. She must have come in contact with Jewish women, who, reaching too eagerly after glittering trivialities, let slip the staff of religion out of their hands, for a truly God-fearing woman will never give occasion for the charges of being too fond of display, of being too thoughtless, even frivolous, of leaving her children too often and too long in the care of uneducated servants.

Stirringly she appeals to them. "Jewish mothers," she exclaims, "if you want to *deserve* this title, which is a *title of honor*, keep your children around you, educate and play with them yourselves. Your husband will *not object*, and the seamstress is *not* of paramount importance."

She says further: "There is, in the present days, many a Jewish woman who has the time and the means to enlarge her narrow circle of unessential problems, and to acquire by study a liberal, cheerful view of the universe. A liberal and cheerful view—who, if not the Jewish mind, who, if not Jewish women, should be imbued with them, by the very

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grandeur and loftiness of their *own* history? But of course she must *know* the Jewish history, she must be acquainted with the sacred Scriptures."

With Abraham Geiger she insists: "As long as the mother is not able to deliver these sacred treasures to her children, as long as she cannot impart to them the vivid consciousness of the great mission of Judaism, so long they will not acquire their full individuality, a powerful incentive to uprightness and true nobility will be dulled in them, an inspiring emotion deadened."

Can any one plead more earnestly for our sacred inheritance?

Nahida Remy's book is a power among the influences which incite to all that is good.

When I was through reading it I felt the quickened impulse, the wish to improve mind and heart, to be kinder, to be gentler, to have higher aspirations, to be worthier of the name "Jewish Woman."

I feel a deep gratitude towards Nahida Remy, and out of the fulness of my heart I can but ask:

Eternal, creative Spirit, be Thou with her and her work, that she may accomplish her lofty aim; be Thou with every noble mind who has the moral courage to leave the broad highway, and to climb patiently, but unwaveringly, the steep, winding hill whereon are found the ideals of humanity.

THE JEWISH BOY

A Story of Eastern Galicia by WILHELM FELDMAN

(*Continued*)

QUITE unexpectedly Yitzchak found himself in the interior of the plain little cottage inhabited by a wealthy family of Lemberg, who had chosen the spot as a retreat where to pass their vacation.

The first room was small and low, and through the windows rosebushes and pansies spread their aroma and

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beauteous colors. Upon the walls, not very evenly plastered, hung several large paintings, the sight of which filled Yitzchak's soul with indignation; among the figures were women in scanty attire, which did not accord with the ethical dignity of a Talmudist. Near the window sat a lady in mid-life, holding a book upon the window-sill.

She turned toward the person entering, Yitzchak, a face of regular features, and in spite of the slightly furrowed brow and silvery streaks in her hair, rosy looking.

"What means this, Louis?" she asked, in an undertone. The son answered with a few softly spoken words and drew his guest into the alcove.

"Lola," he said, "I'd like to speak to you for a minute."

The girl jumped up from her stool by the piano. Louis offered his guest a chair, which, however, was not accepted, and whispered to his sister, "you remember Ezofowicz?"

"How could I forget! But, what shall this . . . Do you still think of the impressions and thoughts at the reading of it?"

"Of course."

"Well, with such a breezy young lady it is not a matter of course."

"Again!" threatened Lola her brother, but he, undisturbed, continued:

"This one here, you see, is also one of those numerous Ezofowiczes who struggle for light and life."

Lola turned toward the young man, who had also eyed her with intense attention. He now appeared as an entirely changed person.

"Do you know where I have met him," continued the brother, "He had been hunted down by the savage crowd in the woods (a second bright look from Lola's eyes was directed upon Yitzchak); it is he who owns the book which you found yesterday, because, in spite of his advanced years and the persecution which he suffers, he studies and continues his labors." (Yitzchak trembled at the expressive look which shot from the girl's eyes).

"And now?"

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"Now?" Is it not our duty, our obligation to extend to him a helping hand and to facilitate his march? Now is the most proper time for the realization of all those ideas which animate us this long time, and which we look upon as sacred and beneficent," exclaimed Louis, with enthusiasm.

"You are right, Louis," she affirmed, and threw a searching glance at Yitzchak, as if she were ready to begin her work at once."

"You are incorrigible," exclaimed her brother impatiently.

"Why, my dear Mr. Hothead, what do you expect me to do?"

"What to do? That is what we must well consider."

"He is waiting in the meanwhile."

"That is so. I will now talk to him and then we will draw up a plan of operations."

"Against this tedious vacation."

She went back to the piano and commenced to turn over the leaves of illustrated journals; Louis, however, took Yitzchak's hand.

"I comprehend fully your aspirations and wishes," he said in German." I have grown up in Lemberg amidst educated and thinking people. The world you come from is unknown to me, but I have sympathy and proper comprehension with and for your ideas, and the firm will to develop and further them."

Yitzchak understood but little of these warm expressions, because language and expression were inaccessible to him; but a feeling of sympathy for the handsome cavalier took hold of him. Louis made him sit down upon the lounge and added;

"What's your name."

"Yitzchak Grafe."

"My name is Ludwig Bauer. We are spending the summer months in this retreat, our residence is in Lemberg. I am studying medicine in Cracow, and from time to time I accompany the town physician on his rounds. That accounts for your having seen me in his company."

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"Medicine must be a grand science," whispered Yitzchak, who had gradually familiarized himself with the uncommon situation in which he found himself, intensely eyeing Louis and his sister in turn.

"Oh, yes," said Ludwig, "what more attractive calling can there be than the medical profession! Medicine snatches from nature her secrets, fights and conquers her with her own weapons; it affords health and strength to work, and brings happiness to the family and to society. A good physician has, in my opinion, also a great social task; he is servant and apostle of human love, he disseminates the best fruits of his labors among the masses, he teaches how to avoid disease, developes the body and secures the peace of society. A skilled medical man has, in my opinion. also a philosophical object before him. Because, on the one hand, should he be the tireless inquirer into the mysteries of nature, exploring her deepest recesses, on the other hand must he be the disseminator of his science and its effects, which culminate in the recognition that we have ever to deal with an iron chain of causes and effects and the phenomena of force and matter and not with supernatural forces."

As Ludwig was speaking, Yitzchak followed his words with intense attention, his eyes distended, his brows contracted. He seemed to have become oblivious of the young lady's presence, who was sitting there shooting burning flashes from her blue eyes under the dark lashes. When the medical student had finished speaking, Yitzchak hung his head.

"Sir," said he, "let me tell you the truth. I have understood very little of what you have said. I would like to have drunk in every word, but do not understand German."

Ludwig felt abashed. He seized his hand.

"A nice sort of agitator am I," he thought. "I speak to the simple-minded the language of books and of the *salon*."

Again he held out his hand to Yitzchak. "I can understand this," he said. "I will try to do better. I have the heartiest will, and desire in all sincerity to give the needy an

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opportunity to share my knowledge, to enable them to become useful members of society, and to prove that, even if I wear other clothes, my heart remains unchanged. . . . I am your brother."

These words Yitzchak understood very well; he looked at the speaker in surprise.

"You, sir?"

"I, what is there so great in it? Are we not fellow-beings? Does not the same sun shine upon us, does not the same soil support us?"

"And both of us are Jewish children," Yitzchak added, timidly.

"Yes," confirmed Ludwig, "who knows but what our ancestors did not yield up their lives upon the same pyre for one and the same thought? Only the times have changed and chance has placed me in a more favorable position."

These words had for Yitzchak such a charm for their novelty and affected him as deeply as his own meditations under the influence of the thoughts that arose during his long walks in the forest, or like the dulcet tones of yesterday.

"And from this advantageous position you propose to step down, sir, to meet those who are poor and blind."

"That is the aim of my life."

Yitzchak eyed him with adulation.

"Oh, I think sometimes that, if I stood higher, I would reach out my hand to every one who is in danger of sinking into the pit and is threatened with being engulfed in the mire . . . . . but, for the present, I am unable to lift myself out of the abyss. And often do I yearn for it, do I thirst for it and exclaim with tearful eyes: Is there no one coming to save and enlighten me?"

"I will be the one, my friend," spoke Ludwig with great pathos.

The doctor of medicine *in spe* and the young student, who had run away from his academy, clasped hands; Miss Lola looked at them with humid eyes, rose and kissed her brother upon the forehead.

Yitzchak raised his dreamy black eyes to her, then drop-

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ped them and commenced to tell his newly-won friend the history of his mental growth and his psychical struggles.

Ludwig listened to him with the closest attention, but Miss Lola took no special interest in his Talmudical explanations. She left the room and Yitzchak continued his plaints and drew a picture of his mental struggle and of the soul-tortures of so many condemned to silence and fruitless despair.

It took a long time. Through the open window the sun beams stole in and formed, as it were, above their heads golden auroles. In the room the buzzing of the flies was heard, the ruseting of the leaves of the trees and Lola's humming melodies. The two young men, left to themselves, heated and excited, fetched the stars from heaven and formed new worlds.

XV.

Since that time Yitzchak came daily to the retreats of the summering hermits, Ludwig and Lola had worked out together a program for the work to be done upon this neglected but promising soil. The mother worked with a smile of indulgence and satisfaction upon the efforts of "the children."

Ludwig had listened to the confession with hearty sympathy and became quite an enthusiast in behalf of Yitzchak. He was to be the first child of the wishes and aspirations of the young champion for the assimilation of the Jews; Miss Lola on the other hand. . . . .

This charming creature of sixten summers was just then under the immediate influence of the illustrations by Andriolle to Elise Orzesko's novel "Meir Ezofowicz," with the whole impressionableness of her warm temper, did she become seized with sympathy for Ezofowicz, she dreamed of his idyls, his generosity and persecution—her phantasy had enveloped the figures of the novel in such glowing colors that she determined at the sight of the real Meir to furnish the proof, that she was something else than an ordinary, giddy, but kind-hearted schoolgirl, that she possessed the power to raise to the mental height of her brothers and was

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capable of performing useful deeds for the realization of "the idea."

"For the idea."

That is what brother and sister said to each other, and they went to work. The young lady insisted upon giving her Ezofowicz instruction in the Polish language and Ludwig resolved to devote himself to the cultivation of his mind.

To Yitzchak it appeared as if angels had suddenly transported him into a paradise, such beautifying, charming days began for him. In the blooming garden, under shady trees, upon soft, aromatic sward sat kindly Mrs. Bauer, and at a little distance at a small table the little young man, in whose pale, well formed countenance the burning eyes glowed, whose dress became neater every day and his actions more proper, or at other times more embarrassing and awkward.

This happened especially when Miss Lola began to give him lessons; a moment before she had been an altogether different being. Her eyes reflected all the colors of the rainbow, and from under her long eyelashes she sent forth flashes as they glowed with archness and frolic. A chubby face with pleasing but irregular features and charming dimples, full, golden locks, flowing in the wind or enveloping her face like a diadem, an elastic well formed figure, united to make an uncommonly lovely person.

Full of tease and vivacious, like a little squirrel she drew her mother within the power of her charmed circle and made her join her whirling dances upon the turf, she cheered her brother, whom she called "the doctor," and "the vivisector." Yitzchak, however, was fairly dazzled by her beaming, laughing turns.

Never had he before seen such a being; she wielded an irresistible charm upon him in her womanly loveliness.

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THE MORAL INFLUENCE OF FICTION IN GENERAL AND OF TRILBY IN PARTICULAR*

By Rev. Dr. Joseph Silverman

IT is generally a difficult problem to judge whether the influence of a book is for good or evil. No arbitrary rule can be given. In all such questions the personal element plays a prominent part. No one can exactly tell what will feed or poison the body, and just as little can one define what will nourish or poison the mind. Very serious error has been made by the preachers and other moral guides of the young by denouncing the reading of fiction, and whatever appeals to the fancy and the imagination.

We must discriminate in the reading of fiction, as in all things. We must determine the effect of such reading on the mind, on the imagination, emotions and the morals. Let no one, however, in haste put aside the good and bad together. We need literature that adds to our knowledge of facts in science and history, and establishes our place in nature, society, government and civilization. But we need also a literature for the imagination, the emotions, for the ideals that buoy us up in the stormy tempests of life.

What is the effect of a good novel? It holds the attention, it charms, fascinates and fills the soul with delight. And why? Is it not because it shows us a new and ideal world? We are weary of this life, with its toil and struggles, the world in which money and title is the key that unlocks the doors of hearts, and we yearn for another world, where truth conquers, where right prevails, where character tells against power and influence, where duty is the watchword, and where true love meets in everlasting union with its mate.

This is the world we are yearning for, and when reality does not bring it, fiction that furnishes it, with all its castles in the air, will fascinate and charm and enthral us forever.

* Extract of a lecture delivered at Temple Emanu-El, New York.

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Good novels have more to do with the formation of character than we at first thought realize. We fall in love with the grand characters that the author has carefullv and consistently presented, and thus call forth our own ideals, make them stronger and clearer to ourselves. We are all more or less hero-worshipers, and we easily begin to worship the heroes and the heroines of novels, until they become guiding stars walking before us, guiding and directing us, elevating, purifying. How many men and women have been transformed by trying to live like some hero or heroine, and have felt themselves controlled by the unseen life!

The influence of fiction is a factor with which we must deal in these days. By that means sentiment and conviction are being formed regarding political, social and religious questions. Books like "Robert Elsmere' and "Looking Backward" have done a great deal to shape opinion. It seems but natural that the interesting and attractive form of the novel should hold and gradually entice the reader to accept the views of his hero.

These conclusions with regard to fiction in general apply in all their significance to the latest of Du Maurier's works, "Trilby." The fact cannot be denied that this is the one book that has attracted universal attention within the last few months.

The great charm of "Trilby" lies in its suggestiveness. It is all things to all men. Every one could find, if he tried, something in that book for himself. It is so perfectly human. It has, moreover, awakened moral questions that have been permitted to remain dormant, and which it is well from time to time to call to life.

The story of Trilby is that of a young girl reared in the life and conforming to the customs of an artist's model in the Latin Quarter, until her supreme consciousness is awakened by true love, and she learns of a better life than the one she is then leading. Repentance transforms her, and she who continues the thread of Trilby's life is another being altogether.

The first question presented for consideration is whether

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it is right that the world should love art, painting and sculpture in their highest forms, adore the artist and despise the model. Is it right that, after having accomplished her purpose in the picture, she should be thrown aside and trampled on as the clay, the stone or any of the other accessories employed? It seems that the gods have always desired human sacrifices, and this, apparently, is the will of the Muses also.

This book is not immoral. It touches some phases of human nature that are real. It does not create a morbid appetite, but rather a dislike for all that is evil, sensuous and low. One rises from the reading of that book not a whit worse for having read it, but rather filled with better thoughts and higher ideals. One feels, after perusing it, sympathetic with the weak and the unfortunate. You feel as if you would like to go into the world and help some one. You want to be of use in raising some one from a lower to a higher and a better life.

It is surely not unmoral, as some writers call it. It certainly has a decidedly moral tendency, and in some respects it can be compared to the moral stories of Genesis. Could any one call the story of Joseph and Potiphar's wife immoral, or apply such a criticism to the story of Ruth, or Esther, or Solomon's Song of Songs? If this book is immoral, then the Bible, as a whole, is immoral. It is not, or it would have disgusted society. To the pure all things are pure. They would not condemn "Trilby;" they would pity, perhaps sympathize.

Trilby's wrong-doing is no more guilt than are the acts of children who, without knowledge of the evil implied, imitate the pernicious deeds of their elders.

The moral teaching of the book is, that we should not be so quick to condemn those whose morals are not as high as our own.

"Let us be charitable, let the world turn about and better the condition of those growing up in such an atmosphere. Poor Trilby! Who has not laughed with her at the world with its hypocrisy, veneering and gilded vice? Poor

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Trilby! Who has not wept with her when she, as a transformed being, is made to suffer for the evils of her former self, for which she certainly was not responsible?"

The author has tried to portray the possibility of unconscious wrong-doing which is not guilt. What is guilt? Is it in the act or in the motive? Human law and human judgment concerns themselves, alas! too much with the act and too little with the motive. In consequence of this, so many really good souls are found guilty by circumstancial evidence, and so many wicked sinners walk forth in the external vestments of innocence. 'Tis well that God judges not as man judges, looketh not upon the externals, but into the heart. Whilst many will condemn poor Trilby and cast her out of their hallowed (?) presence, God will find her soul good enough for the circle of the blessed. Often are the rejected of earth the accepted of heaven.

Du Maurier claims there are two Trilbys. I have found three. One is Trilby, the model; another Trilby, her moral nature transformed by true love; and the third, the great prima donna of song, the hypnotized Trilby.

With this division, the book will be more intelligible and more acceptable to the greatest number. The third Trilby has no relation directly to the first or second. The psychological connection between the first and second can only be appreciated by the true student of human nature.

There is no denying the fact that the book seeks to throw the mantle of charity over some human faults and weaknesses. But it is equally as desirous of denouncing the inconsistency of society which condemns in woman what it condones in man. This strikes at the very root of all the moral evils of the world—evils that poison social life and wreck the happiness of many homes.

The truth is clearly sounded when "Little Billee," bereft of Trilby, who to him seems as pure as an angel of Paradise, exclaims to the reasoning of his friends, "Oh! oh! good Heaven! are you so precious immaculate, you two, that you should throw stones at poor Trilby! What a shame, what a hideous shame it is that there should be one law for the

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woman and another for the man! . . . . poor weak woman —poor, soft, affectionate things that beasts of men are always running after and pestering and ruining and trampling underfoot" . . . . (page 204).

That is the greatest passage in the book. It is equal to those well-known and sublime words: "He that is without sin among you, let him first cast a stone at her." This is in some respects a wicked world, but society is more wicked often in judgment and punishment than sinners are in wrongdoing. . . .

And why shall we not preach on these themes? Shall the pulpit become a mere puppet? Shall it also be conventional? The pulpit ought to be the fortress from which to bombard the enemies of truth, right, love and mercy. The preacher must be a prophet and not merely a theologian. He must not only convince, but transform. Religion must be a living active force.

Of what use is religion if it does not regenerate man, and instil into him better thoughts and higher ideals? What benefit is to be derived from it if it fears to probe at the cancer which is feeding on the very vitals of society and our homes? If the moral doctrine by which we are to be guided comes from God, it provides for one standard by which men and women alike are to be judged. The so-called code of honor, by which a man stands in the first rank of his fellows so long as he pays his debts and conforms to certain minor regulations of conduct, is utterly inadequate to the case. Things are wrong, utterly so, in this respect, and they will never be righted till society arises in all of its might and proclaims that there is but one doctrine by which the behavior of both is to be adjudged.

There is no need of despairing. The world can and will be lifted into a higher plane of soul life, of spiritual worth, of true nobility, of sincere love and hallowed affection. Trilby is an effort to help in that direction.*

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* The continuation presenting the character of Svengali as portrayed in this book will follow in the next number.

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THE INFLUENCE OF FOOD UPON INTELLECTUAL DEVELOPMENT *

By W. H. Galvani

> Now, in the name of all the gods at once,
> Upon what meat doth this our Cæsar feed,
> That he is grown so great?
>
> —"Julius Cæsar," I. 2.

IN these few words Shakespeare gave expression to a thought the great importance of which is but at present beginning to be fully appreciated. And he very appropriately has put this expression in the mouth of Cassius, the man who, according to the great and mighty Cæsar, "reads much" and "thinks too much," who "is a great observer," and "looks quite through the deeds of men." It is with this, as one of the chiefest arguments, that Cassius was trying to convince Brutus, "the noblest Roman of them all," that any particular greatness that may be credited to Cæsar is contrary to all reason. The same idea, but somewhat more directly, has been expressed by L. Feuerbach—"Der Mensch ist was er isst" (Man is what he eats)—an expression which has become popularized wherever the German language is spoken.

That this proposition is fully in accord with every-day experience, one need but observe some of the species of the animal kingdom that subsist on different foods, and compare their chief characteristics. We shall find that the animals subsisting upon other animals are savage, spasmodic, and lack persistency of effort; while, on the other hand, the animals that subsist on such food only as is obtained from the vegetable kingdom are comparatively mild, endure continuous labor, and possess persistency of effort. Indeed, it would seem entirely impossible to deny the influence of food upon the development of the chief characteristics in any of

* These lines were written after reading the review of Mr. H. L. Hasting's book, "A Separated Nation." See *The Religio-Philosophical Journal* for September 1st, 1894.

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the species representing the animal kingdom. This brings me to the proposition which I desire to establish, namely:

The universally admitted intellectual superiority of the Hebrews is due chiefly, if not altogether, to the system of dietetics which prevailed among them ever since they have a history, and not to any claims of their being a God-chosen people, or because of their having lived separated from those among whom they dwelt; nor even to "heredity," a word which so often explains away things, but does not always explain them satisfactorily.

I shall try to make it clear to those of the readers who are in the habit of thinking—as to others, nothing can ever be made clear to them—that it is the kind of stuff utilized by them to subsist upon for so many centuries, the stuff out of which they build their bodies, and the preparation of which does not require a species of brutalization, that makes the Hebrews what they are.

Leaving out the claim or argument of their being God's chosen people, as something that can receive no scientific demonstration, unless it be in the sense that everything in the economy of nature has its particular and equally important place to fill or mission to perform, though we may not know just what it is,—let us turn to the argument of exclusiveness, which is so often advanced with considerable stress. The fallacy of this is very plain from the following facts:

1. There is any number of peoples that have for any number of centuries maintained a separateness from others, and yet in the line of intellectual development betray nothing particular to be proud of.

2. It would seem that in any given country the Hebrews, and those among whom they dwelt, born for any number of generations under the same geographical conditions, such as climate, soil, vegetation, scenery, &c., should have kept up with each other in the line of intellectual development, unless "exclusiveness" is known to confer upon those who practice it some "occult" powers capable of modifying the influences of geographical conditions.

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3. Nor is there anything that can be maintained in the claim that, "having been debarred, as a rule, from political careers, they have been impelled, when intellectually inclined, to study philosophy and science," since they are known to have mastered all that long before Christian love and charity manifested themselves in the form of such inhuman cruelties and barbarous persecutions towards those who, it is so persistently claimed, have furnished them with a Saviour and a complete scheme of salvation. Indeed, it is a matter of history that in any given country their intellectual greatness was an acknowledged fact long before persecutions were inaugurated against them; and in all probability that particular greatness must have been at the bottom of their misfortunes, for it is a well-known fact that among the persecuted and the persecutors the former are generally the best of the two.

When we turn to the "heredity" argument, that is about the finest specimen of what is termed *reductio ad absurdum*. For, assuming this to be the real cause, it follows that the Hebrews of to-day get their intellectual superiority from their progenitors, if not altogether, then, at least, a germ possessing sufficient power to accumulate and transmit intellectual powers greater than those which exist among all others. In either case, it brings us back to the starting-point —how is it that the Hebrews have, either from recent times or from the remote past, a power which enables them to attain intellectual superiority, and which the unseen powers, or the unknowable, with the exception of some very few individual cases, denied to all others? Now, is not the "heredity" argument an explanation that does not explain, as stated in the text of the proposition?

Having disposed of the commonly employed arguments, which, like the miracle argument, do not stand the test of criticism, let us now proceed to inquire into the question, whether there is anything real, or tangible, wherein the Hebrews actually differ in their daily life from those among whom they dwell. Yes, there is something real wherein they radically differ from others, and that something is the

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system of dietetics to which they have adhered for any number of centuries, and nothing more.*

And in this they are a living proof of the correctness of Feuerbach's maxim, "Der Mensch ist, was er isst;" this, indeed, is the key-note to the situation, and here are some of the reasons upon which the proposition is demonstrated:

1. It is a well-known fact that all truly great characters in ancient and modern times have from some natural inclination, and from their very childhood, lived on a very simple diet, and, in the most prominent cases, they have entirely abstained from the use of animal food.

2. Whatever effect food has upon animals other than man, the same, or very nearly the same, it also manifests upon man; this is based upon the fact that all, or very nearly all, of our definite knowledge, regarding the phenomena connected with the human organism, we obtained from experiments upon animals other than man. Observing the influence of food upon a number of animals of the same age, species and parents, we shall find that such as have been fed chiefly upon animal food will exhibit all the characteristics of the carnivorous; while those fed chiefly upon food obtained from the vegetable kingdom will develop mildness of character, capacity for continuous labor, persistency of effort, and with these—memory, a sense of moral responsibility and unselfishness, generosity, sympathy, friendship, loyalty, etc., all of which tend to brighten and strengthen the reasoning faculties, the intellectual powers.

3. Foods obtained from the vegetable kingdom are infinitely cleaner and more attractive than animal foods, which at best are repugnant to the senses. Vegetable foods thus cultivate the æsthetic in man, which in turn has a refining tendency, and thus aid the development of the intellectual powers. We must also admit the fact that there is

*The reader, no doubt, understands that in a question such as we have under consideration, theologico-dogmatic differences with the possible exception of a belief in the mentally-inconceivable mathematical impossibility of 3—1 and 1—3, cut no figure, since none of them, nor all of them, amount to anything real; they are at best but assumptions, and do not fit the imagination. W. H. G.

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something more attached to food than the mere chemical substances, known as proteids (albuminoids, gelatinoids and extractives), fats and carbo-hydrates (sugar and starch), something which makes each food article differ so much from others, and which chemical appliances have as yet failed to detect, but which, nevertheless, exists, and the degree of purity and excellencies in that particular principle is in accordance with the effect a given article of food has upon the senses.

4. The killing of animals necessarily brutalizes those who are engaged in it. Outside of professional butchers, there are but very few, if any, who do such bitter business willingly, unless it be the sportsman, whose murder-aiming eye delights in shooting out the life of some animal more useful than himself. And yet almost every one is from time to time called upon to violate a principle which is against every human feeling! Even women who are about to become mothers are very often called upon to kill or assist in the killing of animals for food, and thus communicate to their offspring a deadly blight from which it never will be able to free itself. And thus the work of brutalization of character, which means degeneration of intellect, keeps marching on.

5. The craving for animal food is due to the presence in its composition of certain extractives, known as creatin, creatinin, carnin, etc., which are the source of its being of a stimulating character. Now, it is a well-known fact, though the M. D.'s seem to be silent on the subject, that stimulating foods demand of the system stimulating drinks, and thus develop a taste for liquors. Hence, the alarming increase of drunkenness, because of the increase in the consumption of animal food; and the corresponding increase of crime, because of the increase in the consumption of intoxicating liquors. Statistics tell us that about one-half of all the convicts were brought into existence by parents who were busy replenishing the earth while in a state of drunkenness; and these convicts in turn seem to obey the biblical injunction, "Be fruitful, and multiply, and replenish the earth, and subdue it"—(Gen. 1.28.)—more so than any others; for drunken-

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ness also stimulates sensuality, and a violent craving for its gratification. And let no one think that this item is somewhat stretched to suit the theory which is being advanced here; those who are capable of observing things can prove this to their own satisfaction.

Such are some of the facts in the case, facts which could be considerably multiplied, but which are, however, sufficient to prove my proposition as being scientifically correct. Let us now see, what has always been the relation of the Hebrews to dietetics in so far as the facts just stipulated are concerned.

Their diet has always been very simple, consisting principally of what is furnished by the vegetable kingdom and some dairy products. They use but very little of animal food, and in whatever little they do use they are restricted to but very few domestic animals. These animals are slaughtered by a certain person only, who is maintained by their community, and each animal is thoroughly inspected before and after killing. The meats are so prepared as to remove every particle of blood—a very important item—since it removes nearly all, if not all, of the creatin, etc. Their diet, being free from stimulating "extractives," they are thus relieved from any craving for stimulating drinks—drunkenness—and therefore they are also free from continually creating a tendency toward crime, which degenerates, or, at least, checks the development of the intellectual powers. Their women never engage, nor assist, in killing of animals, and hence transmit none of the deadly blight connected therewith to their offspring. And, furthermore, there always have been a good many among them who have absolutely abstained from the use of animal food in any form whatever.

Now, if in addition to the above, it can be established that a deviation from that system of dietetics has led to a marked decrease in their intellectual powers—the case, it would seem, ought to be considered fully established. Here are two very important cases:

1. Spain has absorbed a very large number of Hebrews. so much that it is generally admitted that there is hardly a

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Spaniard but who has some Hebrew blood in his veins. Such being the case, what has become of the Hebrew brains of which there was such a remarkable abundance at the time of their expulsion from that country in 1492–4? Spain practically degenerated and since then produced nothing remarkable—neither in art, literature or science, and is to-day one of the most inferior and insignificant nations in Europe. What has become of Spain, and the additional quantity of brains she absorbed?

2. The Hebrews in these United States furnish another valuable example. Like all others, Buddhists and Vegetarians excepted, they generally feed upon anything—from the inside of a reptile to the outside of an undressed hog. Well, what have they produced, and even under such favorable circumstances? They average about the same as all others, and no more. No singers, music-makers, and dreamers of dreams among them, as there always have been among their European brethren. But, when we turn to old Europe, where they still continue to observe their dietary regulations, and, a handful as they are, they have, according to universal verdict, scaled the loftiest heights in the achievements of art, literature, philosophy, science, etc., etc. Dark and gloomy, indeed, will be the day for the Israelitish people, when, in their system of dietetics, they should descend to the level of that certain animal that never stops at anything, but is ready to devour whatever is in the shape of organic matter, from the filthiest reptile to some decaying corpse of its own species. And correspondingly bright will be the day for humankind, when the peoples that call themselves "civilized" shall abandon the horrors of the slaughter house, and the filth of the flesh pots; when no one's lips shall be stained with the blood, nor any one's mouth be polluted with the flesh of his fellow-creatures, who are the children of our common Mother Nature as much as any of us, and when everyone might sing with Goldsmith:

> "No flocks that range the valley free
> To slaughter I condemn;
> Taught by the Power that pities me,
> I learn to pity them.

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But from the mountain's grassy side
A guiltless feast I bring:
A scrip with herbs and fruits supplied,
And water from the spring."

It is probably unnecessary to add that it is not to argue some flat, stale and unprofitable theological question that these lines were written; but to call the attention of those who think to the excellent features of a vegetarian diet, the only mode of living which is in full accord with the highest principles of justice to all that lives and has a being. To defend and maintain this proposition against the arguments of those who adhere to the cruel gospel—"arise, and slay, and eat"—is a task which I am quite willing to undertake.

Affairs of the Order

THE B'NE B'RITH HOME

At the recent meeting of the Board of Governors of the Home, Mr. Solomon Latz retired from the office of President, which he had filled with such credit to himself and benefit to the institution, which he had taken under his care. He displayed the devotion and attachment of a father toward his family, coupled with that energy and earnestness that gave force to his regulations and ensured the love and respect of the inmates. It was the sincere wish of the Governors to retain his service in the capacity of President; they urged him to the utmost extent to accept again the honorable trust, but he was compelled to decline on account of his health, which required rest. With deep regret the Governors yielded and proceded to the election of his successor. The unanimous choice fell upon Edward J. Graetz, who had served faithfully as Governor for a number of years and who is fully acquainted with the needs of the institution. The Governors have done well.

DISTRICT GRAND LODGE, NO. 4

District Grand Lodge No. 4 convened in annual session at San Francisco, Sunday, the 26th of January, at 10 o'clock. We learn from the *The Jewish Times* that the large hall in which the Grand Lodge met was crowded with delegates and members, eager to listen to the annual report of the Grand President, Mr. Herman Enkle. The

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report, which was read by the presiding officer, was a fair, masterly document, giving a detailed account of everything which transpired during his administration. It was conceded by all present that Mr. Enkle has made one of the best officers that ever presided over the District Grand Lodge. The absorbing question concerning the irregularities in the Grand Secretary's office was handled by the Grand-President in a most impartial manner.

The Grand-Secretary reported that in reviewing the occurrences in the district for the past year he found that the membership has fallen off forty-six beneficiary members and nine non-beneficiary members, or a net loss of fifty-five members since last report.

During the year the death-rate reached the unprecedented total of thirty-seven, which necessitated the transfer of $5,773.12 from the accumulations of previous collections toward paying the $74,000 required to pay the death loss.

There are now 34 lodges in this District, eleven in the interior of California, eleven in San Francisco, three in Oregon, three in Nevada, three in Washington, two in Montana, and one in Utah. The total membership is 2238, which shows a decrease of forty-six for the year; total non-beneficiary, 237; grand total, 2475.

In compliance with a resolution adopted, the Grand-President appointed a committee of three delegates to investigate the affairs of the Hall Association, of which the Grand Lodge is the largest shareholder and to have the building examined and report on such improvements and alterations as they deem expedient and necessary. The following were appointed on the committee: J. Bien, of Ophir, S. Goldstone, of Occidental, and M. Marcuse, of Oakland.

The maintenance of the Free Religious School was favored by a large majority, and the entire appropriation of $1,100, asked for by the Trustees, was granted.

The optional endowment clause, which proposed to admit members to the Order, either married or single, without being obliged to contribute to the endowment fund, was rejected by the Grand Lodge.

The election of officers for the ensuing year resulted as follows: Abraham Jonas, of Oakland, Grand-President; First Vice-President, E. I. Wolfe of San Francisco; Second Vice-President, M. E. Stein, of Hope Lodge, Stockton; Treasurer, Julius Platshek, Ophir Lodge, San Francisco; Secretary, Jacob Levinson, Etham Lodge, Sacramento; Trustees: Ben Harris, Carson Lodge, Nevada; Samuel H. Shocken, Montefiore Lodge, San Francisco; and Samuel Hochstadter, Miriam Lodge, Marysville.

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District Court: D. S. Hirschberg, Oakland Lodge; J. Greenebaum, Columbia Lodge, San Francisco; Henry Schwartz, Pacific Lodge, San Francisco; Edward Peixotto, Fidelity Lodge, San Francisco; and S. Zekind, Unity Lodge, San Francisco.

Delegates to the Constitutional Grand Lodge, which meets in Cincinnati, 28th of April: Joseph Rothschild, Unity Lodge; A. Elkus, Etham Lodge; H. P. Bush, Pacific Lodge; L. Solomon, Fidelity Lodge; S. Baruch, Golden Gate Lodge; S. Zekind, Unity Lodge; D. S. Hirschberg, Oakland Lodge; and E. Bare, Columbia Lodge.

Wednesday afternoon Past-Grand-President D. A. D'Ancona, the old veteran, installed the officers with an appropriate address. Past-Grand-President Herman Enkle was presented with an elegant diamond ring, as a token of appreciation for his valuable services as presiding officer of the Grand Lodge. The session then adjourned.

The following gentlemen were named by Grand-President A. Jonas as chairmen of the respective committees: Finance, S. Zekind; Laws, Sol. Bloom; Legislation, H. Gudstadt; Intellectual Improvement, Ed. Tausky; Free School, H. Bush; Youths' Auxiliary, S. Mierson; Grand Orator, L. Solomon; Revision of Endowment, A. Elkus.

DISTRICT GRAND LODGE NO. 5

The annual meeting of District Grand Lodge No. 5, I. O. B. B., was held in Atlanta, Georgia, on February 12th. Extensive arrangements had been made for the reception of the visiting delegates, who came from Maryland, District of Columbia, North Carolina, South Carolina and Georgia. The Convention met in Kaiser Hall.

Delegates began arriving on Saturday, and the Orphans' Home was the main point of interest for all.

For many years the progress of work in this District has been watched with eager interest by the Order and the Jewish public throughout the country at large. The prosperity of the Hebrew Orphans' Home in Atlanta, supported and maintained by Grand Lodge No. 5, is to them of living interest.

The Board of Control of the Home met the Monday previous. The proceedings included a report by Mr. Joseph Hirsch, chairman of the local Board, of which we print a few extracts:

"Since my last report, the number of inmates has increased from sixty-one to sixty-two. During this year we have admitted five and discharged four, making the sum total under our charge, as above stated, sixty-two.

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"The educational status of the children is somewhat higher, and their behavior is good. Of the number of children in the House, thirty-four attend the Public Schools, eighteen in the Home school and four in the Kindergarten; six are at work.

"After the adjournment of your honorable body at the last meeting, the Home was visited by a very severe epidemic of diphtheria. At one time grave fears were entertained for the recovery of several of the stricken but again God in His infinite mercy gave strength to the physicians and nurses to bring us safely though the ordeal. Since then the children have been in good health.

"Mr. and Mrs. Sonn, the worthy superintendent and his wife, are indeed true father and mother to the children. At any time that one went into that building, whether early morn or late at night, you always found them in the sick-room, administering to the comfort of the little sufferers.

"At the last meeting of your honorable body, you authorized the building of an addition to the Home. The plans and specifications have been prepared and accepted, and the contracts have been awarded to J. W. Matthews and Messrs. Hunnicutt & Bellingrath for this purpose, amounting to $22,500. This addition will have to be completed by early fall.

"I ask for an appropriation of $12,000 for the maintenance of the Home for the ensuing year. The building fund left by you in my hands, with interest to date, is $4,000."

The reports of the Secretary, Treasurer, and Superintendent Sonn were read, and the recommendations, for the most part, acted upon.

The sum of $10,500 was appropriated for the maintenance of the Home for the ensuing year, and $25,000 was appropriated for the new wing in course of erection.

The total of the Sinking Fund is $31,888.37; Building Fund, $11,859.62. Received during the year from Grand Lodge, $3,243.25; donations, $3,988.87; interest, $2,106.68; legacy, $350. The expenditures during the year were $13,000.39.

The officers chosen for the Home were: S. Wolf, President; Jos. Hirsch, First Vice-President: E. A. Weil, Second Vice-President; H. Adler, Secretary and Treasurer.

Board of Control of Orphan Home: S. Weil, Goldsboro, N. C.; S. Greensfelder, Baltimore; W. Lovenstein, Richmond; I. Moritz, Norfolk; Ike Bear, Wilmington; C. H. Cohen, Augusta; Max Cohen, Washington, D. C.

The following gentlemen were on the Entertainment Committee,

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and spared no efforts to make the occasion a delightful and long-to-be-remembered one: Hon. Jos. Hirsch, Chairman; Messrs. Bickart, Levy Cohen, H. Cronheim, A. Dittler, Aaron Guthman, Aaron Haas, I. J. Haas. D. Kaufman, Jos. Menko, A. A. Meyer, B. Z. Phillips, M. Rich, Henry Wellhouse and Jos. Winkler.

When the annual Convention of the Grand Lodge met in Atlanta on Tuesday and Wednesday mornings, one hundred delegates were present in the B'ne B'rith Hall, Kaiser Building. On Tuesday afternoon the children of the Home gave an excellent entertainment at the De Gives Opera-House. In the evening a banquet was tendered to the Grand Lodge by Gates City Lodge in Kimball House, and, as was to be expected from the material composing the entertainment Committee, an enjoyable banquet was provided. The toast at the banquet on Tuesday night were: "Grand Lodge," M. Mordecai, Charleston, President of Grand Lodge; "The Order," Julius Straus, Richmond, First Vice-President; "State of Georgia," W. Y. Atkingson, Governor; "Atlanta," Hon. Porter King, Mayor; "Our Country," Max Cohen, Washington; "Orphans' Home," Hon. Simon Wolf, Washington; "Gate City Lodge," Aaron Haas, Ex-Grand-President; "The Press," Hon. Clark Howell; "Our Motto," I. G. Haas, Savannah, Ga.; "The Ladies," Lionel Levy, Columbus, Ga.

On Wednesday evening a grand ball and supper was held at the Concordia Club.

The Convention was called to order at 11 o'clock Tuesday, by T. M. Mordecai, President of the District. The report of Committee on Credentials was read and accepted. The reports of the President, General Committee, Secretary and Treasurer of Orphans' Home, and Endowment, were read and distributed to the proper committees for report on Wednesday. The following officers of the Grand Lodge, were chosen: Julius Straus, Richmond, President; Louis Schneeberger, Baltimore, First Vice-President; E. A. Waxelbaum, Macon, Ga., Second Vice-President; S. S. Nyburg, Baltimore, Secretary; A. Goodman, Baltimore, Treasurer; Sol. Weil, Goldsboro, Sergeant-at-Arms.

Simon Wolf of Washington, D. C., received the unanimous vote of the meeting as the delegate of the Constitution Grand Lodge to convene in Cincinnati in April, as representative at large; and S. S. Nyburg, J. Hecht, Sol. Weil, C. H. Cohen, and T. M. Mordecai as regular delegates.

The following were elected as the District Court of Appeals: C. H. Cohen, Augusta, Ga., President; L. Bernei, Baltimore, Md.. I. W. Nordlinger, Washington, D. C., H. S. Hutzler, Richmond, Va.,

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S. C. Weill, Wilmington, N. C., A. D. Cohen, Charleston. S. C., I. G. Haas, Savannah, Ga. The convention adjourned a 2 P. M. until Wednesday morning at 11.30, to give the various committees time to work at their reports.

The Trustees of the Endowment Sinking Fund of District Grand Lodge No. 5, I. O. B. B., were in session Monday, the 11th ult.

The report of the Secretary showed a decrease of about $8,000 for the past two years, leaving now in the neighborhood of about $94.000.

It was decided to recommend to the Grand Lodge that the Board be authorized, in the event of a decrease in the fund to $85,000, to levy assessments upon members of the Order, not to exceed $3.00 per capita per annum.

It was also decided to recommend to the Grand Lodge an amendment to the present endowment assessment law, which is $15.00 per annum from the age of 18 to 30; $21.00 from the age of 30 to 40. and $24.00 from the age of 40 to 50. The proposed change is to $15.00 per annum from the age of 18 to 30. and $18 per annum from 30 to 50. Should, however, a person over the age of 30 desire to join the Order, the assessment will be $21.00 per year. The effect of the change will be greatly to the benefit of the younger members, as those joining under the age of 30 will never be required to pay more than the $18.00 per annum, while under the old law they would have had to pay $24.00 per year upon reaching the age of 40.

On Wednesday morning, a number of reports were read and acted upon by the convention. Mr. Julius Straus, of Richmond, as presiding officer, discharged the duties of his office in a most creditable manner. Mr. T. Moultree Mordecai, of Charleston, read his report as retiring President, in which he submitted a number of valuable suggestions. Of his remarks we give a brief extract:

"Considering the troublous times through which we have passed, and which have not yet disappeared, we should congratulate ourselves upon the healthy condition in which our finances are and the spirit which pervades the whole of our District. I trust that your deliberations will be carried on with that spirit of wisdom, benevolence, brotherly love and harmony which. I am proud to say, has always been characteristic of this body. However much we may differ in our opinion and view, yet upon all general questions involving the good of the Order we stand united.

"One of the chief difficulties, which I have encountered in the acquisition of non-participating members, has been the necessity which I was under. in accordance with my conception of the meaning of our

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Constitution, to rule that at present participating members could not become non-participating members. A great many of our present membership are desirous of withdrawing from the endowment, becoming non-participating members, and in some instances withdrawing from their own lodges and instituting new non-participating lodges, which views I have taken every opportunity to approve of and further. I trust that you will promptly change the law so that this defect can be remedied and the objects of the Order furthered by carrying out this plan.

"In the two years in which I have had the honor of administering the affairs of this District as its executive head, I have reached, after careful consideration and observation, the deliberate conclusion that if this order intends to successfully compete with other fraternal organizations, while it ever should continue to maintain those principles which are so beautifully set forth in the preamble of our organic law, it must also do its work upon practical business principles and meet the issues of the day as they should be met now, almost at the close of the nineteenth century.

"I believe that more attention should be paid to the fraternal and social features of our Order, and that the question of endowment, while worthy of all praise and of great benefit, should be a secondary consideration; and that, so far as that is concerned, we should, for all future membership, in self-protection, grade the cost of membership according to age and require physical examination. Let us run this Order upon the principles in the preamble to our organic laws, combined with practical business views suitable to the day and the generation in which we live, otherwise inocuous desuetude will surely result."

President Mordecai further recommended the establishment of Rebecca Lodges for the Hebrew women of the country. He thought it essential to the growth and prosperity of the Order that the women should be admitted.

Immediately after the opening of afternoon sessions, vacancies on the different state boards of control were filled. The report of the Finance Committee was read and unanimously adopted. Among the trustees, that were then re-elected members of the board, were Messrs. Salabes, of Baltimore, Md., H. Whitlock, of Richmond, Va., and J. Dannenberg, of Macon, Ga.

When the committee on endowment brought in their report, which was read by Colonel Lionel C. Levy, of Columbus, Ga., it was decided to adopt its recommendations seriatim.

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The discussion of this report consumed the entire afternoon. A number of the recommendations were adopted, while other sections were either modified or stricken out entirely. The endowment feature of the Association had not given complete satisfaction and there was a strong demand for its alteration.

The meeting adjourned at quite a late hour in the afternoon.

Wednesday evening the delegates enjoyed the hospitality of the Concordia Association—a social organization, long famous for its elegant receptions and for the taste and beauty displayed. One of the ablest and most entertaining speeches at the banquet was that of Mr. Max Cohen, of Washington, in response to the toast "Our Country."

The members of the Board of Control of the Hebrew Orphan Asylum and several delegates to the convention met in the chapel of the institution on Thursday morning and requested to see all the children assembled. No one divined the object of this unexpected visit on the part of the Board, until Mr. Simon Wolf stepped forward and, in a brief speech, explained the situation. He expressed his delight and happiness at seeing the children so well cared for and recognized in their polished and beautiful manners the parental influence of Mrs. Sonn, who had largely supplied the absence of a mother's love. He approved the excellent work of the Superintendent and declared that no asylum in the country was better equipped and regulated. At the close of his remarks he presented Mrs. Sonn with an elegant silver tea service as a recognition, on the part of the Board, of her faithful work, and that of her devoted husband. Mr. Julius Straus, the President of the District Grand Lodge, followed Mr. Wolf in a very eloquent speech.

DISTRICT GRAND LODGE, No. 6

The annual convention of District No. 6, was held in Omaha, Neb., on February 3rd., President Albert Seligman in the chair. The following officers were elected: President, Samuel Folz, of Kalamazoo; First Vice-President, Dr. Norton, of Chicago; Second Vice-President, S. Lubliner, of Chicago; Secretary, E. C. Hamburgher, of Quincy, Ill.; Treasurer, David Fisch, of Chicago; Members of General Committee, Philip Stein and L. Schlossman, of Chicago; Sergeant-at-arms, Charles D. Hefter, of Chicago; Court of Appeals, I. Levinson, Charles Nusbaum, Harry Summer, H. T. Goldsmith, William Sampliner; Trustee of Orphan Asylum, Henry Greenbaum, of Chicago.

The message of the President passes in review the work of the past year, and his advice and recommendations are of more than local

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interest. We have only space to clip the following from the able document:

"From a visit to Milwaukee last summer, with the General Committee, I have become convinced that large accessions to our ranks can be obtained with proper work.

"The Executive Committee of the Order stand ready to aid us, having made arrangements to send speakers from other Districts, without expense to us, whenever requested.

"I would recommend that the appropriation for visiting lodges be increased and that the incoming General Committee be requested to take measures for devising an effective plan of work.

"I have laid considerable stress upon increasing our membership. I do not want, however, to be understood as considering that the most important matter.

"I would far rather see an active, intelligent membership, zealously endeavoring to carry out and live up to our high ideals, though small in numbers, than a large and apathetic one.

"You, who are the representatives and past presidents of your respective lodges, can do much to make the work in your local lodges interesting, instructive and beneficial.

"You must ever be ready to give your best efforts and some of your time in zealous, earnest efforts towards arousing your brethren to take active part in accomplishing and carrying out the noble objects of our Order.

"Success cannot be obtained by wishing it. We must ever be ready to work some sacrifice to obtain it and constantly labor to achieve it. It is only by so doing that we can succeed, and then we will attain success because we deserve it."

The report of Secretary Hamburgher contains these statistics. Report of 1894 shows 2,234 endowment and 217 non-endowment members, making a total of contributing members at said date of 2,451. At this writing the roll of members on my books shows 2,151 endowment members and 322 non-endowment members; total membership 2,483 and a net increase of 32

In the course of the proceedings, the endowment assessment was raised from $15 to $18 The sum of $250 was appropriated to be placed at the disposal of the intellectual development committee for a series of entertainments.

Endowment Trustees: M. M. Hirsh, Chairman, three years; Adolph Loeb, two years; David Adler, one year. Trustees of the Orphan Asylum: Henry Greenbaum, four years; David Adler, three years; Simon Heavenrich, two years; Abraham Hart, one year.

The following were elected delegates to the Constitution Grand Lodge: Hon. Philip Stein, Adolph Kraus, E. C. Hamburgher, M. M. Hirsh, M. M. Houseman, E. Katzenstein. Israel Cowen and S. Katz.

Medad Lodge No. 216, at its meeting held at Maennerchor Hall on the second Sunday in February, initiated a number of young men.

The Lodge on the same evening presented to its retiring President, Brother Jonas Besthoff, an elegant gold watch in recognition of

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his faithful services, and of the devotion and zeal displayed by him in behalf of the Lodge. The installing officer, Brother Samuel Fleischman made the presentation speech, in which he dwelled in glowing words upon thefidelity and love shown by the honored officer. A social gathering followed the business meeting.

LITERARY REVIEWS

HISTORICAL PHILOSOPHY IN FRANCE AND FRENCH BELGIUM AND SWITZERLAND. By Robert Flint. New York: Chas. Scribner's Sons, 1894, 8vo, xxvii, 706 pp.

That history has its philosophy and philosophy its history is a truth whose proudest argument is the steady advance of culture and civilization through the vista of the ages. It was Hegel whose mastermind perceived so minutely and sifted so carefully the elements which make up humanity's soul-life—that first spun the golden thread of philosophy through the shuttle of history, and finished the royal vestments which deck the form of every thinking man. ("Lectures on the Philosophy of History," Bohn, 1881). It was Hegel, who finally led up to the climax of religion in its grandest conception by the joint logical power of philosophy and history. "That the history of the world," wrote he at the concluslon of his above cited work, "with all the changing scenes which its annals present, is this process of development and the realization of spirit,—this is the true *Theodicæa*, the justification of God in history. Only *this* insight can reconcile spirit with the history of the world, viz.: that, what has happened and is happening every day, is not only *not* 'without God,' but is essentially His work." (Cf. his "Lectures," ed. Bohn, p. 477).

It is gratifying indeed, that Professor Flint, in his present erudite treatise, which supersedes all previous attempts in comprehensiveness and general excellence, recognizes this great *ideal* which forms the keynote of all philosophy historically considered, and endeavors to demonstrate its practical influence in the lives of those eminent savants whose labors for mankind were guided by divine agency.

The author intends to publish a series of volumes, of which the one before us is the first, under the general title: "History of the Philosophy of History." About twenty years ago he issued a critical work on the German and French contributions to this important theme, which has been out of print for twelve years, though its popularity is attested by the French translation made by the late M. Carrau. Since the appearance of that book he projected a larger plan which had for its object the discussion of the progress of philosophy in France, Germany, England, Belgium and Switzerland, based on modern researches and the results of which we have happily presented to us in the excellent compendium we are considering. Concerning the aim of the author's method we let him speak.

"It is two-fold, historical and critical. Its primary purpose is to trace the course of human thought in its endeavors to explain human history; or in other words, to give an account of the rise and progress

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of reflection and speculation on the development of humanity. . . . . (p i.) The process to be studied is one of thought and speculation. But this does not prevent its being also as strictly one of history as any external or visible process whatever. The theories of thinkers are, in an obvious sense, as much historical facts and realities as births and deaths, treaties and battles, the changes of dynasties and the revolutions of peoples. What men have thought about history is thus itself a section of history; and, like all that is history, it should be treated in the first and chief place simply as history; that is, should be studied solely with a view to discover precisely what it is and how it has come to be what it is. This must be steadily borne in mind throughout the present work. *Our primary and main aim is to describe a historical process in a truly historical spirit and manner.* (p 2-3). . . . . I mean, then, not merely to pass in historical review the more famous of the many attempts which have been made within the last century and a half to discover the laws of order which regulate human affairs, but also to pronounce judgment on the truth or falsity of what is essential and characteristic in them and to indicate their chief merits and defects." (p. 4.)

The Introduction (pp. 1-172) sums up the origin and early advance of philosophical thought in Eastern countries, and serves as an admirable *Prolegomena* to the more special details which follow. Sections III. and IV. are of particular value in connection with the study of Oriental sociology, It may be interesting to our readers to know that Professor Flint considers Dr. M. Mielziner's essay on "Die Verhältnisse der Sklaven bei den alten Hebräern" (Kopenhagen 1859), "still the best treatise regarding slavery," (cf p. 128). "The Philosophy of History in France" (pp. 175-673), is next exhaustively detailed with a force and elegance which even Hegel could not equal. The historico-philosophical systems of Bodin, Bossuet, Montesquieu. Turgot, Voltaire, Rousseau and Condorcet, together with those of other illustrious exponents in their respective times. are carefully and judiciously delineated. Suggestive notes on the "Ultramontanist and Liberal Catholic Schools," the "Socialistic Schools," on the "Spiritualistic Movement: so-called Eclectic and Doctrinarian Historical Philosophy," the "Democratic Historical School," the "Historical Philosophy of Naturalism and Positivism," "Historical Philosophy of the Critical School," and a splendid survey of "Historical Philosophy in Belgium and Switzerland" (675-706), are next offered, which will prove of inestimable value to students of philosophy and its history. Very interesting and teeming with information are our author's biographical sketches of the various distinguished leaders of thought in France and Switzerland, which is a special feature of his erudite manual We beg to direct particular attention to a thoughtful estimate of Renan's worth as man, litterateur, theologian, philosopher and Orientalist (pp. 622-628), which is written with a warmth and appreciation as glowing as accurate and wholly free from conventional partiality. Prof. Flint has, in this work, raised a stately monument wherewith to perpetuate not only the "History of the Philosophy of History," but his own rank in its illustrious annals. GEORGE A. KOHUT.

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OFFICIAL

INDEPENDENT ORDER B'NE B'RITH.

OFFICE OF THE EXECUTIVE COMMITTEE,
NEW YORK, February 1st, 1895.

To the Lodges and Members of the I. O. B. B.:

BRETHREN:—The Executive Committee again issues its call for your annual contribution to the Fund for aid to those educational and beneficent institutions maintained by the Lodges of our Order in the Orient and Roumania. This call will reach you about the time of the recurrence of the Purim Festival, and the influences of that occasion will remind you of the patriotic and pleasant memories associated with the day.

The condition of our brethren in Roumania is most deplorable. With fiendish cruelty, the Roumanian Amalekites have excluded all Jewish children from enjoying the privileges and advantages of the Public Schools. Without the heroic efforts which our brethren there are making to create and maintain schools of their own, aided to some extent by our brethren in Germany and the little help which we have given them, the Jewish children in Roumania would grow up like savages—untutored, uncultured and unequipped for the contest of life.

The sphere of our activity in the Orient now embraces the Holy Land, Syria, Egypt and Turkey. You are aware of the fact that our Lodges in those countries are each the centre of an activity, differing from that of our other jurisdictions in America and Europe. They are called upon to bring into existence and maintain institutions such as elsewhere are deemed to devolve upon the community at large. Education, both scholastic and technical, is there left to the individual, and is not considered as a duty with which the public is charged. Hospitals, Homes for Aged and Orphans, medical care, nurses and diet kitchens for the poor, libraries —in fact, all the means which tend to render the lot of the unfortunate and unhappy less hard to bear, and which in our own land exist as a matter of course, exist there only through

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the liberality and self-sacrificing spirit of the individual. The mission of our Order in the Orient has been, by means of schools and institutions such as those above enumerated, to make life more bearable to the oppressed and downtrodden, to open up new spheres of activity, and, by the example thus presented, to stimulate our brethren in the faith to cut loose from the old-time methods of thought and action, and to bring themselves into touch with a wider, a broader and more ennobling civilization.

In doing this work, we have encouraged our brethren to rely upon their own means as well as their own activity. The contributions confided to us by you from year to year are employed by us, not to *support* and *maintain*, but rather to *aid* these various schools and institutions. It is only when the necessity arises, when trusted and reliable correspondents assure us that aid in any particular direction is urgently needed and will prove of benefit, that we use the means at our command. The fact that our good brethren know that a bond of sympathy stretches out to them from their brethren in America, that, though separated by oceans and continents from us, they have not only our sympathy, but our active and practical aid, has animated them, notwithstanding the discouragements and obstacles surrounding them, to persist in their efforts to elevate our co-religionists to a higher and nobler plane of civilization and humanitarian work.

Brethren! to aid in this work, we call upon you again. We recall to you the admonition, "Be thou a blessing," and we know that you will respond, as you have done in the past, with a liberal mind and an open hand.

Contributions should be sent as promptly as possible, and may be forwarded to the Secretary of your Grand Lodges, or sent direct to Brother Solomon Sulzberger, Honorary Secretary of the Executive Committee, 140 Sixth Avenue, New York City.

Fraternally yours,

JULIUS BIEN, *President.*
S. SULZBERGER, *Hon. Secretary.*

Attest:
S. B. WOLFE, *Executive Committee.*

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District Grand Lodge No. 6, I. O. B. B., in annual Convention, passed the following resolution of respect and condolence on the death of JOSEPH ABRAHAM, Chief Justice of the Court of Appeals of the Order I. O. B. B., unanimously, at Omaha, Nebraska, on February 3d, 1895:

In Memoriam

After a life spent in usefulness and full of honor, our well-beloved Brother, JOSEPH ABRAHAM, presiding Justice of the Court of Appeals of our Order, has departed from us at the summons of Death. By his work and deeds, he exemplified the true doctrines of Judaism and the fundamental principles of our organization. Possessed of a rare subtleness of mind and of terse and incisive speech, he asserted boldly and pertinaciously his views upon all questions pertaining to the interests of the Order. A ready and fluent debater, and quick to perceive an advantage over his adversary, he was yet forbearing, and never pressed it too far. When once interested in his subject, there was no obstacle which he did not overcome; but, under all circumstances, he was courteous, affable and obliging. His thrusts in debate, while keen and telling, inflicted no pain, because of the manifest earnestness and sincerity in which they were delivered. In his religious belief and in his general conceptions of life and human affairs, he was moderate and conservative; his steadfastness, courage and persistency were proverbial.

He was respected and admired by all that knew him as a man in the best sense of the word, a good citizen, and affectionate and devoted father, husband and brother, earnest in the works of charity and humanity, and in all the walks of life esteemed for his honesty, truthfulness and unbending integrity.

It is therefore resolved by District Grand Lodge No. 6, in convention assembled:

That this Grand Lodge hereby expresses its profound sympathy with and tenders its words of condolence to the family of the deceased upon their bereavement, and to District Grand Lodge No. 2 and the Order at large, in the loss sustained by the death of our revered Brother.

The place left vacant by him it will be difficult to fill, but his deeds will forever endure as monuments to his qualities of mind and heart, and as sweet and cherished reminiscences to those bound to him by the close ties of affection.

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District Grand Lodge No. 2, which had repeatedly elected him to its highest offices, found in him a true exponent of its views, and he it was who, with others, led the District onward to the high position it has attained. When its history shall come to be written, one of the central figures towering above the rest will be Joseph Abraham, the tireless worker and advocate in the cause of the Order. In the noble example he set to all will be our consolation for his departure, "for a good name is better than all else." Blessed be his memory!

Resolved, That these resolutions be spread upon our minutes and published in THE MENORAH, and copies thereof be sent to District Grand Lodge No. 2 and the relatives of the deceased Brother.

PHILIP STEIN, *Chairman*,
E. C. HAMBURGHER,
ADOLPH KRAUS,
Committee.

Adopted unanimously at session of the D. G. L., on February 3d, 1895.

Attest: E. C. HAMBURGHER, *Secretary.*

PUBLISHERS' NOTES

TO OUR READERS.—Every purchaser likes to deal with leading houses. The advertisers of THE MENORAH easily take first rank and as such deserve the patronage of our readers. When buying there, please mention that you saw their Advertisement in THE MENORAH.

THE CONVENTION OF B'NE B'RITH.—The matter of which way will we go to the Convention is of some moment. We believe that there are none which will better serve the interests of members of B'ne B'rith, promote more comfort or add more pleasure on the pilgrimage to Cincinnati, than these lines named below.

Without dwelling on the extreme excellence of the route, the "Southwestern Limited" over the New York Central, Boston & Albany, Lake Shore & Michigan Southern and Cleveland, Cincinnati, Chicago & St. Louis—Big Four Route"—is the train *par excellence* from New York, Boston and intermediate cities to Cincinnati. No extra fare is charged, and yet it furnishes every convenience, every comfort found in modern railway travel; the elegant vestibule sleeping cars, cafe cars, etc., run through without change.

The display advertisement of the Lake Shore & Michigan Southern Railway, found in our advertising pages, is a concise statement of facts of what that great railway furnishes to the traveling public.

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THE PHŒNIX MUTUAL.—The statement of the Phœnix Mutual Life Insurance Company of Hartford, Connecticut, for the year 1894 appears in this issue of THE MENORAH, and is equally satisfactory to policy-holders and officers. The gross assets are $10,230,475, and the net surplus, figured on a 4 per cent. basis, is $567,494, and this is without reckoning a special reserve fund of over $425,000, which, added to the other, would lift it to near a million.

The statement that is given presents a picture of the progress of the company for the past two years. It is one of notable and healthy growth. The number of new policies issued has gone up from about 3,800 to over 5,400; the insurance written from $8,000,000 to almost $10,000,000; the new premiums from $220,006 to $290,000, and the total premiums from $925,000 to $1,200,000; policies in force have increased from 19,788 to 22,797, and the insurance in force from $30,549,000 to $36,381,000. This is an advance all along the line, and is the best possible evidence of the vigor of the Company as it is, and of the energy and success of the management which took hold of its affairs five years ago. Within that period, its business has practically doubled, abundant life has been infused into it, and it ranks to-day among the strong and progressive concerns that are yearly making more progress and growing stronger.

Its financial strength is ample. Its assets are reckoned at a very conservative valuation, and its directors are selected from the leading business men of Hartford and vicinity, and represent great commercial and financial interests.

ONE time, not long ago, it was said that a novelty in Cuffs was an impossible thing. The fallacy of such a statement is now in evidence. For some time a cuff that would set longitudinally, and yet with comfort to the wearer has been a desideratum. In the cut of the "Odena" is pictured a successful solution of the problem. The great feature about the "Odena" is the flexible band which produces the flattened effect without the gaping and consequent exposure of the shirt band and catching of the coat sleeve, so objectionable in certain previous styles of cuffs made to give the flat appearance. This improvement in form is obtained in the "Odena" by having the top of the cuff run with the band, instead of being cut out. Another feature of this cuff is the locating of the button-holes nearer the middle, which assists in giving the cuff a set that will be appreciated by gentlemen who are dressed neatly. The curving of the cuff at the edges gives the modish flaring effect shown in the cut. Earl & Wilson, the creators and manufacturers of the "Odena" have patented their invention. They have brought out what is undoubtedly a great winner.

THE FOURTEENTH REPORT OF THE MUTUAL RESERVE FUND LIFE ASSOCIATION.—What a wealth of food for reflection there is in the annual reports of great institutions such as the Mutual Reserve Fund Life Association! The fourteenth annual report of that great business institution deals with figures of such gigantic proportions as to make the fanciful poor and the shrewd financier alike dream new dreams.

Think of an insurance business representing but $7,633,000 insurance in force in 1881 increasing the amount to $293,366,106 in fourteen years; increasing the cash and invested assets from $6,024.83 to $4,246,143.90 in the same time; increasing the emergency fund from nothing to $3,827,635.12, and the amount of death claims paid from nothing to $20,754,847.87 in the same time!

There is eloquence in these results. The most convincing proof of this Association's almost phenomenal success is, that on Dec. 31, 1894, it had 96,067 policies in force, covering insurance amounting to $293,366,106, being a net increase for the year of 13,351 policies, amounting to $30,759,041, while the applications for new business received during the year

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amounted to $81,365,145. President Harper and his many associates have just cause to feel proud of their success. The Mutual Reserve Fund Life Association has above all things silenced the opposition of rivals to its system.

NOURISHMENT—This word embraces more than ordinary Specifics.—Nourishment is the Corner-stone of Health. What Food is Intended to Do. Avoid Secret Mixtures when trying to get Well.—The ordinary specific or secret nostrum affords only temporary relief. For instance, you may buy some ordinary specific to cure a cold, and find temporary relief in the stimulant or tonic contained in the mixture, but the remedy does nothing to cure the weakness that allowed you to take cold. Consequently when you are subject to another attack, you will succumb in the same way, with more serious results.

This is what leads to consumption.

The same illustration applies to hundreds of other complaints. If you are poorly nourished, you will lose flesh, take cold easily, and gradually grow weaker until your health is seriously impaired.

Nourishment means everything to health. Food is designed to nourish the body, overcome wasting, and give to every part of the wonderful human machinery the right substance to keep it in working order. But we all know food frequently falls short of the mark. It may be that the digestive organs are out of order. There may be some increased demand upon nourishment made by some unnatural condition. The most learned physician is frequently puzzled to know the cause of a decline in health, but one of the first things he thinks of is to prescribe a nourishment that will counteract the wasting or other unnatural condition.

In all cases of wasting Scott's Emulsion is the most effective cure. It has many uses because it is both a concentrated food and medicine, but the word "wasting" signifies much that Scott's Emulsion is especially designed to overcome.

All of the stages of decline of health, even to the early stages of Consumption, are cured by Scott's Emulsion. Loss of flesh and of strength are speedily overcome, and as a cure for all affections of throat and lungs, like Coughs, Colds, Sore Throat, Weak Lungs and Bronchitis, Scott's Emulsion has no equal.

Babies and Children find in Scott's Emulsion the vital elements of food that make sound bones and healthy flesh. Rickets, marasmus, and all wasting tendencies in children are cured also. Babies and children thrive on Scott's Emulsion when all the rest of their food seems to go to waste.

Scott's Emulsion is not a secret mixture. All of its elements can be traced by the chemist. It contains no worthless or harmful drugs. It has been prescribed by physicians for twenty years, and has a clean record back of it.

For sale by all druggists, 50 cents and $1.

CAREFUL ATTENTION—To the healthful feeding of the cows producing the milk received at our condenseries is vitally important. We rigorously prohibit the use of foods not qualified to produce, wholesome milk. Hence, the superior quality of Gail Borden Eagle Brand Condensed Milk.

FOR OVER FIFTY YEARS—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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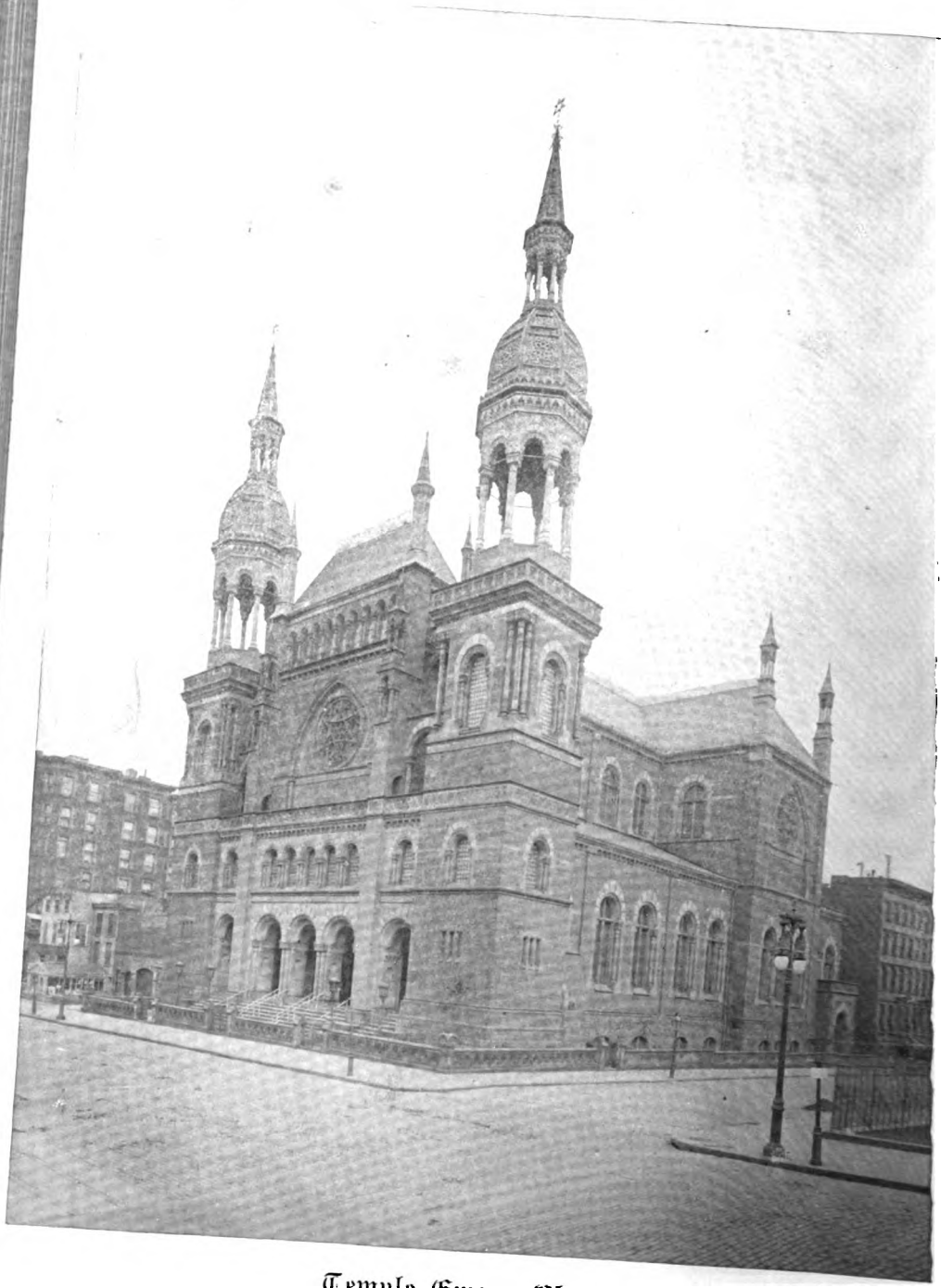

Temple Emanu-El,
Fifth Avenue and 43d Street, New York.

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THE MENORAH

VOL. XVIII. *APRIL, 1895* No 4

TEMPLE EMANU-EL'S GOLDEN JUBILEE

PROGRESS OF REFORM JUDAISM IN AMERICA

ON the 13th day of April it will be fifty years since a resolution passed at a meeting of thirty-three gentlemen, held in a small dingy room on the East side of the city, "to organize and establish" a congregation, which was then and there named "Emanu-El" (God with us), and which has since grown into one of the foremost Reform Congregations of the country, foremost in membership, foremost in public spirit, foremost in liberality and foremost in influence. It is proper that the event should be made the subject of solemn and joyous commemoration not only by the members of the congregation but by the friends of Reform Judaism all over the country, as many of the numerous liberal congregations dotted all over this continent owe their being to the impulse given by Temple Emanu-El. The thirty-three gentlemen who adopted that remarkable resolution on that remarkable 13th day of April, 1845, were members of a society which they had started a few years previous, and which they had named the "Cultur-Verein"—a society formed for the purpose of advancing and encouraging the pursuit of education and culture among its members, and to influence their co-religionists of German birth and extraction to cultivate the ideas of education, of moral and mental aspiration in the country of their adoption, which they had imbibed in their native country and in which they believed as the regenerating power not only of their own brethren in faith, but of society at large.

The leading and guiding spirits of the Cultur-Verein not only called the Temple Emanu-El into existence, as a centre

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in which could be focused the liberal religious views which they entertained, but they also called other institutions into existence which have given evidence of the animating spirit that was breathed into them at their birth by the wondrous expansion which they have attained and the influence which they have wielded as institutions diffusing civilization and enlightenment. Among those thirty-three men were Henry Jones, William Renau, Isaac Dittenhoefer, Isaac Rosenbourg, Baruch Rothschild, Dr. James Mitchels, Jacob Mülheiser, who had eighteen months previous ushered into existence the Order B'ne B'rith with the view of organizing a society that would pursue objects similar to the Cultur-Verein and the new Congregation, but which should keep aloof from all religious questions, should rise superior to prejudices of national extraction and should keep steadily in view the social and moral progress of the race, fitting the new aspirants for American citizenship by education and social training, for the struggle before them. How well they succeeded is best shown by the records anent the Golden Jubilee of the Order B'ne B'rith. But these men and their associates were also the intellectual and practical originators of the Hebrew Benevolent and Orphan Asylum Society, and of the Mount Sinai Hospital. These institutions and others that were called into existence later on, and the establishment of which may be traced to the same impulse which was the propelling power at the beginning, give the best evidence of the potent, impelling element inherent in Reform Judaism, which was nothing more than a translation of a Judaism of creed into a Judaism of deed.

Reform Judaism is indigenous to German soil and to German culture. It sprang into existence with the awakening of the spirit of modern ideas, scientific research, philosophical speculation and aspiration for higher aims in Germany during the first decades of the present century. The German mind is slow, sluggish in accepting new ideas, ponderous and reluctant to fall in line with principles proclaimed as established verities, without thorough investigation and without probing to the root the discoveries

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announced as truths. Thus the scintillations of the French encyclopædists and of the English liberals at the close of the last century had but little influence upon the German mind; Voltaire, Diderot, Helvetius, Locke, Rousseau, were to the majority of the Germans relatively unknown quantities until Schiller, Goethe, Lessing and their followers and pupils had prepared the people for a more liberal conception of the relations which man bore to the Kosmos. The universities then took up the question of religious philosophy, the Biblical Canon was subjected to scientific examination philologically and historically, the school of the Tübingen University stirred up the Protestant theological circles of Germany. Paulus, Eichhorn, Bruno, Bauer, became leaders of a more enlightened school of religious thought, Schelling, Hegel-Fichte and Schoppenhauer revolutionized the realm of philosophical and metaphysical speculation and thus the new world of thought arose spreading light and knowledge of which the age previous had no conception. The rising generation of young Jews were naturally enough borne along by the fresh breeze which had swept over Germany, they took advantage of the opportunities which a liberal education offered them for taking a better social position, and though laws of exception prevented them from utilizing the education gained, they drank in the invigorating draught with the delight of the captive who had been confined in a dark cell for years. German Jewish society was quickly transformed from an exclusive circle that had moved in a world all peculiar to itself, into one which was in touch with cultured society at large. Mendelssohn had demonstrated that a Jew could be a man of distinguished literary and philosophical and classical accomplishment, without relinquishing a single one of the religious duties which tradition and religious custom had imposed upon him. Men of distinction and national reputation had craved the honor of friendship of the distinguished Jewish philosopher, of the modern Socrates, and Jews of culture were without prejudice admitted into the most select circles of cultured society. The liberal spirit which characterized these circles naturally enough affected

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the Jewish circles and a conflict arose between the received dogmas and conceptions and the investigating reason which could not possibly accept all the ordinances of the synagogue as divinely ordained laws. This contest was greatly reinforced by the barrier which a strict observance of the Jewish laws established between the Jew and his Christian friend and neighbor. Without going further into the history of this innovation, thousands emancipated themselves from the observance of these laws without asking any questions simply relying upon the arguments advanced by their reason and judgment. But a number of men making conscientious investigation of the questions at issue and imbued with a spirit of devotion and loyalty to the inherited faith, determined to make no secret of the result of their researches, and, as the best expression of their convictions, embody them into a reformation of the public worship. Thus arose the various Reform synagogues and temples in Germany. Of course, the Orthodox rabbis did not look on quietly, but their denunciations could not avail against the triumphal march of modern ideas. The governments, in their way, assisted the quiet march of progress among the Jews. They passed laws which required all modern Jewish ministers to give evidence of having passed a course of academical education, and before long the title of Rabbi was changed into that of a Doctor of Philology.

The candidates for rabbinical honors, who passed through a course of studies at the university, came back from their Alma Mater with ideas altogether different from those with which they had set out. An incident in the life of Rev. Dr. David Einhorn, the father, we might justly say, of Reformed Judaism in America, illustrates beautifully the apprehension which the old rabbis felt of the influence of modern education, which, however, the more enlightened of them could not altogether withstand. It appears that at the close of his studies at the *Yeshiba*, or rabbinical high-school, at Fürth, he desired his rabbinical diploma, as far as his Talmudical education was concerned, but which his teachers were loath to grant him, having been informed that he was about taking

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a course of studies at a university. Pleading a long time with his beloved teacher, the venerable old man finally consented, and in doing so used the following language (of course in German): "It is true, all those who go away do not come back the same in spirit, but would to God I were thirty years younger!" Had he been thirty years younger, he would have pursued the same course as his favorite pupil and accomplished Talmudical scholar, David Einhorn, did. Thus men were educated who led the growing, the modern generation to an enlightened conception of the Jewish religion, who delivered the spirit, the soul of Judaism from the iron grasp of mediæval captivity, and releasing it, transformed the oldest of all religious systems into one breathing the life, the vigor, the inspiration of modern civilization, of advancing humanity. Among those men we need only name Geiger, Holdheim, Meier, Wechsler, Einhorn, Hirsch, Adler, Stein, Herxheimer, Philippsohn, who had drank deep from the fountain of Jewish lore, who were familiar with every phase of the Talmud, and whose every heart-throb responded to undying love for the religion of Israel, to preserve, purify and elevate which they had devoted their lives.

Germany thus became the birth-place of the rejuvenation of Judaism, and America was to be the country where Reform Judaism was destined to find a genial soil to unfold, develop and find realization. When the thirty-three gentlemen who organized, fifty years since, the Congregation Temple Emanu-El in this city undertook a task which seemed then herculean, congregational life in this city was confined rather to the English and Portuguese element, or to those Germans, of which there were not very many, who could not imagine another Judaism than that of which the forms had been faithfully handed down, and which to doubt or tamper with was tantamount to utter renegacy. The English-speaking element was represented by the congregation over the destinies of which the Rev. S. M. Isaacs presided, which was in close touch with the English orthodoxy and the Portuguese congregation, the Shearith Israel. The intelligent Germans were really represented in the few gentlemen

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who had founded the Cultur-Verein, and, naturally enough, the opposition to the new-fangled notions was hot, heavy and uncompromising. But this did not deter them. They adopted a constitution and by-laws and such reforms in the public worship as were deemed indispensable, the organization of a choir, the elimination from the ritual of antiquated passages, which were not only unintelligible to the masses, but were really out of place, such as the *Bameh Madlikin*, the *Ezsehu Mekoman*, the *Y'kum Purkan*, the interpolations on special Sabbath days, and so forth. They engaged as lecturer Rev. Dr. Merzbacher, a profound scholar, a fluent speaker, a man of courage and great sagacity.

The members of the new congregation were all poor men, who struggled for an existence, and all they could pay to their rabbi was a salary of $200 per annum. Among the list of names who paid their contributions toward the establishment of the congregation figures the name of James Seligman, who is credited with the sum of one dollar, and of the few remaining founders, it was he also who, as member of the choir, attended the service regularly, and mingled his voice with his colleagues, who had formed a choir for the embellishment of the service.

The conditions which prevented the permanency of Reform worship in Germany are easily explained. The congregations there are under the supervision of the state, and in every city are organized under one administrative head. It is only of late years that a Jew there enjoys the liberty of declaring himself non-confessional—that is, of withdrawing from the support of the Jewish community and of resigning the benefits which a congregation affords, such as religious education of the children, burial in the Jewish cemetery, performance of religious rites at births, weddings and death - a liberty which was denied to him before. He had to be a member of the congregation—that is, pay his taxes, or join another of the churches recognized by the state. Orthodox, liberals and reformers had to live, therefore, under one administration, and the requirements of peace were such that no radical changes could be effected

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without giving mortal offence to somebody. No matter what the rabbis concluded in their rabbinical conferences, of which several were held, the congregations, as a whole, took no heed of it, because, even if they could obtain a majority of votes for certain changes, they did not care to violate the religious conscience of these members. Thus Reform became stagnant, though the feuds were numerous and bitter—such as were caused by the installation of Dr. Geiger into the rabbinical office at Breslau; the wranglings and litigations in Fürth about the trifling reforms attempted by Dr. Löwy; the bitter attacks on Dr. Stein in Frankfort, which caused him to resign as preacher. But this stagnation of reform meant by no means return to orthodox practices in the lives of the community, but rather apathy against all religious questions, disgust and indifference, and not in a few cases abandonment of the faith. In this country, no compulsion or force ever existed, and the formation of congregations was due to the free-will of those who joined, and, it may well be said, to the inherent loyal attachment to religious institutions which have the object of perpetuating the faith of Judaism.

Every plant must have the soil congenial and adapted for it in order to luxuriate; ideas, in order to expand and bear fruit, must have the proper surroundings and the conditions congenial to their propagation. The breadth and extent of this country, the elbow-room which it affords to its inhabitants, influences the expansion of the mind and spurs on the energy. Industrial and public enterprises in America are on a larger scale than in Europe, and the mental stature of man bears, it seems, a proper proportion to the physiography of the country. The prejudices of tradition and social contraction do not exist here, and for this reason religious customs, which had been merely the outgrowth of age, were more easily shaken off. The American atmosphere, the unrestrained social freedom, the unhindered intercourse between citizens of different creeds and nationalities, favored the natural growth of Reformed Judaism as best adapted to the genius of the country. Rabbis that came here from abroad, who had lived in conservative surroundings and were ortho-

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dox in their convictions, chimed in before long with the prevailing conceptions, and in an incredibly short time became leaders of Reform congregations. It was thus with the little Reform band which organized the Temple Emanu-El. Before long the intelligent element flocked to it, and ten years later already a large church in Twelfth Street could be acquired, where a public service was instituted, which was quite an innovation in modern Judaism. At first the presiding officer was changed every three months, and a permanent president, with election every year, was chosen for the first time in 1850, when Abraham Michelbacher, a venerable patriarch now, who enjoys the supreme happiness of witnessing the Golden Jubilee, was chosen President, and who served until 1865, when the present presiding officer, Lewis May, was elected. It was at the new house of worship, in 1856, when Dr. Merzbacher, the genial leader, for some years a sufferer from pulmonary troubles, was stricken down in the pulpit on Simchas Torah. The eulogies pronounced at the bier by Rev. Dr. D. Einhorn, of Baltimore, Rev. Dr. Elkan Cohn, of Albany, and Rev. Dr. M. Mayer, of Charleston, S. C., deeply affected the audience.

Reform in the meanwhile had made rapid strides in this country, and Temple Emanu-El was by no means the most progressive congregation. Temple Har Sinai, in Baltimore, had succeeded in obtaining the consent of the great master-mind of Reformed Judaism, Rev. Dr. Einhorn, to accept a call to its pulpit, and though only a short time in the country, the burning words of that great teacher and leader were ringing throughout the country, where enlightenment and religious enthusiasm had found a lodging in Jewish circles. There were other Reform rabbis presiding at the pulpits of various congregations South and West. Dr. Maurice Mayer stirred up the sluggish enthusiasm of the Charleston Jews, Dr. Emanuel Cohn preached at Albany, Dr. Deutsch at Philadelphia, and Rev. Dr. Wise had already published his *Minhag America* as a sort of compromise reform prayer-book, composed by leading minds of the Cleveland Conference, called for the purpose of sanctioning moderate reforms on the basis of Talmudical authority.

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After the death of Dr. Merzbacher, on the advice of Rev. Dr. Einhorn, an invitation was extended to Rev. Dr. Samuel Adler, of Alzey, to assume the religious guidance of the congregation, which was accepted. Dr. Adler had established for himself a reputation of profound scholarship, of surpassing eloquence and uncompromising sincerity. Member of the various rabbinical conferences, his position on the question of radical reform was still in doubt, and the members were rather uneasy as they did not care to take any step backward. But all anxiety was removed when, in his first sermon, delivered on the Sabbath before *Pesach*, he left no doubt as to his position. Referring to the portion of the Scripture read on *Parshath Hagadol*, he said that our position resembles somewhat that of Israel immediately after the exodus from Egypt. Behind us Mizraim, the Middle Ages, in front the ocean of Talmudical legalism of which it may be truthfully said that rivers and rivulets flow into the ocean without filling it and without purifying it by an overflow Let thus the staff be raised to divide it! Backwards we can not go; still-stand is death. Therefore forward! forward! let us pass the ocean! Reason is the staff, reason the guide. The Torah itself says that it is our wisdom and our reason in the eyes of the world. A violent easter blows from across and causes the waters in the land of freedom to dry up. Wind and spirit are the messengers of God. The spirit dwelling in the West, the spirit dwelling in the land of liberty is the newly born Messiah!

Such was the enthusiasm aroused by the eloquence of the new reform preacher that the orthodox congregation Anshe Chesed, worshiping in Norfolk Street, invited him to preach at their synagogue and sang his praises Nevertheless, the reforms introduced were still moderate. The prayers were recited in Hebrew, minister and reader wore the traditional *Talith*, and it was only due to the prodding rod of the uncompromising reformer in Baltimore that more radical changes were made. It was only after the publication of Dr. Einhorn's prayer-book that the full extent of radical changes were conceded, the elimination from the ritual of

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prayers for the resurrection of the body, for the reinstatement of a sacrificial cult, the hope for the advent of a personal Messiah and other reforms which are expressed with a boldness, a straightforwardness and directness unprecedented in the annals of Judaism. Not only was there no step taken backwards, but in the practical application of the moral teachings of Judaism the initiative step was taken by the members of the Temple Emanu-El and the foundations laid for the great public charities of which the New York community is justly proud. Under the leadership of Myer Stern, Joseph and Jesse Seligman, the Hebrew Benevolent and Orphan Asylum Society, was brought to the prosperity which it enjoys to-day; the Mount Sinai Hospital, under the leadership of other members of the Temple, extended and enlarged and made one of the greatest institutions of the country for the treatment of the sick; the Home for the Aged and Infirm Hebrews was taken under the care of the German members of the religious community, as was also the Montefiore Home, the Hebrew Technical Institute. We say advisedly the German element, because with the subsequent rise of other reform congregations such as the Temple Beth-El, Temple Ahavath Chesed, all participated in building up and maintaining the great charitable eleemosynary institutions, and only of late years have other congregations joined forces with the congregations composed almost exclusively of native Germans, or the descendants of Germans and more or less adherents of progressive Judaism. As the years passed, the need was felt of substituting the English language for the German vernacular, especially after the dedication of the great magnificent Temple on the 11th of September, 1868.

The Rev. Dr. Gutheim, who had established a considerable reputation as English preacher in New Orleans, was invited to occupy the pulpit, in conjunction with Rev. Dr. Adler, for the purpose of delivering lectures in English. But after a few years he returned to his beloved New Orleans, and to the congregation whose hearts he had won by his urbanity, his kindness, his loyalty. In 1872, the Rev. Dr.

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G. Gottheil received a call as English preacher, and in 1888, Rev. Dr. Joseph Silverman was elected as junior rabbi. In the field of charity, benevolence and large-heartedness, Temple Emanu-El stands foremost among the congregations of the country, and its prosperity is simply a reflex of the social and financial prosperity of its members. Abraham Michelbacher, who stood at the cradle, enjoys the supreme happiness of witnessing the glory of the institution which he helped to bring into life. Moses Schloss, one of the founders, is as active to-day in the councils of the Board as he was steadily ever since its origin. Myer Stern, the indefatigable Secretary, the old man still youthful in fire and energy, has witnessed its growth for forty years. It was he who presented to Dr. Einhorn, in 1855, a silver goblet, on behalf of the congregation, in recognition of his merit. Lewis May guides its councils since 1865, and is the acknowledged helmsman now, as he was in the past. With a history as rich as that which Temple Emanu-El can look back upon, it may justly hope to wield a greater influence upon the destinies of the Jewish people of the country in the future. It has nobly led in cultivating the field of public Jewish charity in this city. But the cultivation of the intellectual and spiritual interests of Judaism in this country still awaits the sowman with strong mind, strong heart and enlarged vision. The Union of Reform Congregations, now existing, busies itself only with the preservation and maintenance of the College in Cincinnati.

In other matters, the congregations drift apart; there is neither unity of purpose nor unity of procedure, and we must look to the future for the establishment of a union among the congregations which shall afford a steady compass to all its members, in order to steer into the direction of a Judaism which shall be greater than an American Judaism, a Judaism of all the enlightened Israelites the world over—a Judaism luminous and steady, a Judaism which shall bear on its front the message visible to all the world—Redemption of humanity by the religion of humanity!

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CONCERTED ACTION

By Rabbi Louis Grossman, D.D., Detroit, Mich.

IT is a happy fact to record that both rabbis as well as congregations are endeavoring now to do constructive work, and that they are disinclined to countenance issues which are likely to give a longer lease of life to dissent and discontent. I do not mean to say that the Orthodox rabbis or the Conservative congregations have been relegated to an unwilling subordination by the stress of a progressive majority; though I must say in candor, such a statement would not be wholly unwarranted. Nor do I mean to suggest that an unquestioning deference should be paid to the Reform wing of modern Judaism, or that the contest has been fought fairly and squarely, to the irrevocable triumph of the innovators. If we are to take that a final disposition has been made of the serious questions involved, I should regret it very much. For differences honorable, fair and manly, are evidences of healthful thought and of a virile interest. There is much good gained for the common cause, after all, by a conflict of equally zealous lovers of the truth. There obtains to-day an all-around desire to shift at least from the place where the disputes seemed especially intense. The more each layman was enfranchised in congregational politics, the more each single person became involved and an amicable settlement became less likely; in fact, the life of the congregation seemed to be implicated. A mob of amateurs was not likely to settle the subtle questions of metaphysical and of sectarian statesmanship. The squabbles often became intensified through the participation of the provokingly crude and undisciplined zealots on both sides, so that reasonable and fair-minded observers finally got to see that a calamity would be inevitable unless something were done soon, and the matter were taken out of congregational hands altogether.

Fortunately, certain circumstances operated more opportunely than felicitously to turn the attention of the Jewish

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public to matters of more present import, and of immediate significance. I take it that the incidents of anti-Jewish feeling in this country and the anti-Semitic agitation in Europe, and the dread, which all Jews alike felt, lest the pestiferous infection spread abroad and be imported to this country, aroused a sense of a common danger and a spirit of loyalty, which leaped bravely across the little walls a too pedantic congregationalism had constructed. We owe it largely to the sagacity and the discernment of our Jewish press that this paramount question came to the front, pushing all others aside.

The presentation of the ugly facts of bigoted discrimination against the Jew, as Jew, aroused the spirit of solidarity, which is the old, never-failing source of our strength. We got to see that the disputes in which we had been engulfed were not so serious after all, that there were more serious things to consider and to do; that there were questions of life and honor for the defence of which both combatants were called upon. At last we saw that we had been fussy with trifles, while the great business of manly protest against a common wrong was delayed dangerously long.

The Christian world called on us to re-state for ourselves and also for it, the principles of humanity and of justice. And we were reminded (I am glad to say in time, though at the expense of much grief and shame), that we are missionaries to the world even now as we have been for centuries.

The modern persecutions have not been an unmixed evil—persecutions never are. The revolting things done in its name have sobered many people whose natural sense of right cannot endorse the irresponsible violations of truth and brotherhood. The harassing agitation against the Jew and against the holy things of Judaism, has helped to call the Jews together in a common defence.

So the little differences were forgotten under the preoccupation of weightier interests. Now the reconciliation of orthodoxy and of reform is more complete than it has ever been. Reformers find that the orthodox are not as listless and clumsy as extremists had reported them to be, and

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orthodox rabbis are not unwilling to approve of the staunchness and the impetuous loyalty of reformed preachers, of whose moral stamina they had entertained no inconsiderable doubt. They understand one the other better now and are beginning candidly to admit one the other's merits, of which, to be sure, there were enough on both sides.

A new and a happier time is coming. The mutual indulgence of the leaders is assured, and the community is spared the humiliating spectacle to which a wondering Christian public had been treated so long. We are giving up, one by one, the estrangements, and we are discovering now that, while we were engaged in an internecine struggle, our homes were wide open to all sorts of dangers. We fought about this prayer-book or that prayer-book, and forgot that, in the meantime, our children were ceasing prayer altogether. It might have to come to pass that, if it had not been that Providence leads where bigots fear to tread, the end of the passionate turmoil would have been coincident with the death of the last of the present generation, and with the hopeless surrender of the next. The young people might have become atrophied in the knowledge and the love of Judaism and in the religious sense, altogether. In some communities to-day yet, despite the happier turn congregational activity has taken, the young men and young women still suffer from religious atrophy. The disease is chargeable to the overwrought zealotry and immoderate partisanship, which fought for a book in the hand and the hat on the head, and forgot or ignored the spirit in the heart, which chuckled over the conquest of personalities but was unaware and inappreciative of the fact that the small-minded triumphs were purchased at the expense of all Judaism for all time.

But it is different now. To-day we know better, and we have put our robust zeal to nobler and better purposes. Only the few are to-day outside of the movement for reconstruction; for construction, I should say. We have new prayer-books; but the publication of them and the introduction of them into synagogues and temples are not attended with undue excitement. Some of us differ in methods of

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statement as to what Judaism is, but we agree substantially in preaching and teaching in the spirit, which made the history of the Jews a service to mankind and a glory to God. Perhaps some of our ministry contravene the professional tradition of the Rabbinate when they enter into public work, additional to the ministration of their pastoral duties (which, by the way, are not clearly defined for the Jewish rabbi). Some of us may believe (not without valid reason) that, considering that the non-Jewish public has a perverted conception of Judaism, which has the prestige of Christian theology and an obstinate hold upon it, because it is insufficieutly informed, we are doing a service to the cause of Judaism and of the Jewish people when we correct errors and clear up misapprehensions and dissipate the subtleties of sectarianists, and so forestall the evil passions and make less likely another scandal to the fair promise of the nineteenth century, and make an end at last to a pathetic martyrdom.

If, as it is agreed, our time is one for constructive work, and we are happily free from destructive partisanship and can begin to serve a united Judaism, let us not delay in fixing upon the things we ought to do. We have the good will, a necessity for every enterprise; we have the *personnel*, for I very believe that there never was in the history of the American Jewish ministry such an average of earnest and reliable character as there is in it now, and I may say a similar thing of our contemporary laity. It never before had such a hearty spirit and such an eagerness to co-operate with the ministry in public work. So that we may say that the present conditions favor the accomplishment of memorable things. What we want to do, I suppose, rather than indulge ourselves and a susceptible public with chimeras and experiments of all sorts, is to make sure for Judaism a permanence and safety, which will last longer than any individual life or individual charm, or eloquence, or affability, or shrewdness. Some of the fussy schemes, which make up three-fourths of the life of some of our very hard-working ministers, remind much of the farmer's desperate industry, who props up the trees of his orchard with sticks, a stick under

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each recumbent crown, and finds these flat on the grass when the wind has beaten hard. The fashion which some ministers, with an organizing bee in their bonnets (or mitres, shall I say?) have set, is, I must say, not the most commendable. I fear that in this, too, they are a bit too methodistic. Organizations, even the most conspicuous, have their autumn of dissolution. Who does not remember his literary society, which threaded out, as a worn-out coat, with every rebellious resignation, which came soon enough? Some of our rabbis are veritable Abrahams; like the ancient nomads, they go from well to well, from pasture to pasture, pitching their tents where there is promise of good grazing, if not for themselves, at least for their flock.

We ought to resort to more constructive agencies by which to build up Judaism. Has any one ever estimated how many "societies" have gone under, and how many lived longer than their founders, or as long? Is it possible that some of our ministerial "stars" expect to shine, even after their unavoidable eclipse? Do they nurse a secret hope of immortality by the grace of constitutions and by-laws? It is not in that way that the solidarity of Judaism has been wrought into Israel, nor can the people of Israel regain its strength by such decimation of itself into little groups. It is unfortunate enough, though, of course, it is incidental to the modern Diaspora, that the Jewish people is broken up into congregational bits, each of them segregated through local conditions, and disparate by these same local circumstances from every other. But it seems to me that the evil of division is increased when we multiply subsidiary organizations. I have no doubt of it that the object aimed at is conceived loyally enough, and I will admit that some profit comes to some of such workers. But is not the price paid for profiting the few too great? Are not such movements the despair of opportunism?

We must offer substantial service, with a view to maintaining the integration of the Jewish community. We should try to conserve not only the kinship of the Jewish people, but also that which makes that kinship, the same temper of mind and of heart.

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We need unanimity of purpose, identity of interest, but we need also uniformity of discipline. We ought all to have similar reminiscences of how and what we were taught at home, and the adjunct to the modern home, the school, public and religious. But just here the wildest confusion reigns. The Sabbath schools, the Sunday schools, the religious schools in American Judaism lack central control. There is no method in the single congregational school, and there is absolutely no centralization of them. It is characteristic of the last fifteen years, and it shows how transitional the period was. During all that time, the few religious school-papers we had have disappeared, so that none is left—absolutely none! We may explain how some of these children's papers came to be failures, but we cannot justify the circumstance which seems to have made it hard for any such attempt to succeed. It was likely, to be sure, that during the heat of theological discussions a modest attempt of a pastoral character would not meet with much patience. It was a time of grandiloquence and of high passion, of pretentious philosophy and of oracular dictatorship. The ministry had neither the patience nor the compassion to perform lowly tasks. The laity, at best, did not mind if the children were taught Judaism. Even now, children are taught by proxy, as adults pray by proxy. The matter of religious education was not seriously considered. But we who live under skies less frowning, and above whose heads the thunder of the rabbinical Jupiters has ceased, we who have seen the tide which swept by us, angry and swollen, abate now into a mild and purling stream of better-natured toleration—we may bethink ourselves of such labors. Let us have more thought for our children. They are both the seed as well as the harvest of every generation. Within their receptive souls sleeps the germ of our communal life. The sense of kindred, we must help that they rejoice in it; the spirit of mutuality, we must awaken it in them and bring them to love it; the keen scent for the congenial, we must whet it, that they may find their own, so that those whom Nature herself meant shall forever be friends and fellows, shall so be sharers in the holy, the

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beautiful, the true. We must lift the young soul in Israel to thrift, to health, to love.

Has any one yet given us a method of teaching Judaism? Have we yet a mode of presentation of our religion which shall enable children to assimilate Judaism naturally? Who is ready to give us a pedagogics for religious instruction? Until we have that, we cannot hope to do constructive work. Whatever else we do may be well-meant, I have no doubt, but is it *the* thing to do? Is it the scientific way to propagate the faith? Are the things we now teach in our dilettante way the things to teach Judaism? or are we not, in our present catechismal method, still following a Protestant model which is itself effete? Is it not better, certainly more natural, to leave to the unfailing process of naturalization what, with our vague understanding, we might be spoiling all the while for aught we know? Our Sabbath-schools are amateury; our teachers, those who do the work voluntarily, have in many cases not much more than their good-will to recommend them, and those who are experienced in schoolmastery are much deficient in the special attainments which are peculiarly requisite for the work. There is not one agency in these great United States to help the teachers of a Jewish religious school.

THE JEWISH BOY

A story of Eastern Galicia by WILHELM FELDMAN

(*Continued*)

ADMITTED in this circle, he did not know very well how to move without great awkwardness. If he was invited to share their meals, he did not know which way to turn, whether to accept or refuse, though in principle he rejected the distinction between *kosher* and *treja*, between meat and milk food. Timid and bashful, he rose at the approach of everybody; he was ashamed of his ignorance and of his jargon before these gentlefolks, who spoke a pure Polish. With humble adoration he looked upon the little wildcat,

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which appeared like a magnificent aromatic bud between the green foliage of the garden.

Seating herself at the little table, Miss Lola was engaged, first of all, in arranging her rebellious curls into some sort of order; these efforts were mostly futile, or had the effect of her hair escaping her grasp and falling, like a silken cloak, upon her shoulders. This introduction was not calculated to fix the attention of the young man upon the lessons he was to receive. Then Miss Lola stretched up her lithe figure with a view of assuming the serious, thoughtful expression of her lady teachers; armed with a red pencil, she proceeded to examine the written work of her pupil. But about then she met the smiling look of her mother, and, forgetting her dignity, burst out into an irrepressible silvery laugh.

This made Yitzchak more embarrassed, and lessened his confidence; he stuttered and grew pale, and at one time threw over the inkstand. But how ravishingly sweet sounded this laughter of hers! It intoxicated him, it enraptured him with its mild, sweet waves, it enveloped him then with a shower of sparks which set his whole being on fire. . .

Nevertheless, Graf made rapid progress; it was remarkable enough. He read already very fluently; could copy well, without knowing, as yet, the Polish language. Of course, he could not benefit very much from such a study. What could he do? Ludwig had the intention of instructing him in German, because that language was more familiar and more accessible to the Jew, from the very idiom of which he made use, and because he also knew that there were Hebrew-German dictionaries and grammars in existence; but he dropped that plan after a little while. Thus Lola, with all the German idiom peculiar to her, and familiar with it from the intercourse at home, taught him the significance of Polish expressions. She rasped frequently, and controlled herself, in order not to laugh out loud when the Talmudist, unused to the European pronunciation, twisted the Polish word into unrecognizable shape.

From his books he had already drawn a considerable stock of German and Polish words; he studied hard, and had

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a quick conception; he also learned and comprehended much by listening attentively to the conversation carried on between the members of the family, so that, after a while, he could dispose of a goodly number of phrases, and could understand everything that was spoken to him in Polish; but, best of all, he understood his teacher. He watched her lips when she enunciated the words; her hands, when she wrote, and she . . . was very well satisfied.

"I don't annoy myself as much as I thought," she wrote to her older brother. And in reality the role of a pedagogue, the "mission of spreading civilization," amused her greatly.

The time with Ludwig was spent differently. These were no longer lessons, but conversations upon the most varying subjects. Yitzchak put many questions, about every conceivable subject that crossed his thought, and which had tortured and troubled him till now, and the young physician gave the explanations gladly, with the enthusiasm of an apostle and the exactness of a scholar. He conversed with him in German and tried to adapt himself to the intellectual level of his pupil, and difficult definitions he attempted in the idiom familiar to Yitzchak.

"I am conversant with this language," he said to his pupil, who was rather surprised; "I acquired it at the gymnasium in Lemberg, where I studied."

Frequently the family went out together for a promenade. Yitzchak, raised to the dignity of a court attendant, joined the ladies, carried the bonnet and the sunshade of the young miss. During the walk he received object lessons.

In the woods he gathered strawberries and flowers and tied them into little bouquets. He expended his whole wit in this service as gallant; he attempted to tie the bouquets into the form of her initials, and was rewarded with a sweet, charming smile which made him exquisitely happy.

Oh! how he would have been delighted if he could have pressed then a certain person to his heart; he had no impulse to proclaim his ecstacy to the whole world, but he had to keep silent in fear of dispelling by the slightest demonstration, by an unguarded expression, all the bright, floating illusions.

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"Oh! Miss Lola, Miss Lola!"

She arranged a number of social games, ran around in the woods, and the brother as well as Yitzchak chased the running little doe. Yitzchak's long coat-tails waved to and fro in the breeze; his feet stumbled, and not infrequently he fell down. She then burst out into a loud laugh and struck after him with a branch of a sapling tree.

"How awkward you are!"

Something happened then, which no electrician would credit; the sapling was penetrated with magnetic currents which communicated between the two and put him into trepidation. Punished thus, it was his greatest wish to fall down very often. Why, the little branch streamed forth an intoxicating aroma, and how droll she looked in her teasingly angry attitude!

Often were the melodious voices of the two echoed through the woods, and the former student of the Talmud hearkened with tremulous delight, and Lola sang with childish glee as if she were competing with the birds for the prize. Yitzchak was happy, he was fairly intoxicated with a feeling of bliss; he breathed the air of paradise.

At the same time he studied arduously and meditated constantly. "How happy are these birds!" he said, when Lola drove away once the swarm of birds from the grain which was being cleaned in the courtyard. "They have wings and roam about in the world to suit their fancy and we are tied like rocks to the soil."

Lola contradicted, with lovely grace, as becoming a favorite pupil who had read and studied much. She spoke to him of the wonderful achievements of science, which lifted man to a height never before dreamt of, and which have conferred upon him the royal sceptre over the air and the ground, over the the sea and the world beneath."

"Such creatures as you, Miss, are indeed higher beings, they are rulers . . ."

"What do you mean by this," she interrupted his speech. "That which I say. I, who am ignorant of the world thus conquered, envy the birds, that they can see the distant

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regions, can soar high up in the air and leave the seas behind . . ."

Lola furrowed her brow; she had had an idea that the first part of his sentence had been intended as a compliment addressed to her.

"I," continued Yitzchak, with a sigh, "I know not the world, nor its wonders, I am not even able to read about it."

Now it was for Ludwig to begin his lectures. Like the director of a panorama of magical splendor, he conjured diversified pictures, dazzling and brillant, coloring them with lights and shadows, fairly bewildering the mind of the young man, who was entirely ignorant until now of the world in which we live. He spoke of the endless space, the planetary system, of the origin of the earth and the mysteries buried within the deep; he spoke of the various nations, their manners and customs, of the deities worshiped and the religious systems in vogue. His pictures differed from those of his sister, as he used them, as it were, as evidences for his scientific theory in the solution of philosophical and social questions.

Explaining to him the present state of natural sciences and their philosophical consequences, he impressed upon him a scientific conception of the world. He tore out by the roots the rest of the wild weed and of the beautiful but fatally affecting flowers from the soil of the reanimated soul of the erstwhile candidate for rabbinical honors, sowing therein a seed destined to produce a vigorous, fructifying and luxuriant growth.

Yitzchak looked upon himself as a king, who may enjoy moments of recreation and diversion; but, penetrated by the consciousness of the important affairs which are given in his charge, devotes his time and energy to the duty before him. He no longer felt an emptiness and vagueness in his soul; on the contrary, a world of new, intoxicating light, spreading impressions and ideas, had entered his inner being.

Ludwig discussed with enthusiasm the ideals and the culture of the age, showing to the dazzled youth all the stages, wonders and benefits. He drew a sketch of the history

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of the human race. In the dawn of civilization, barbarism ruled life and conceptions of life. Slowly and gradually the dawn passed off, the ice melted, the bonds which had held the minds captive loosened, and humanity passed forward and upward, under storms and wrecks, over streams of blood and over corpses, toward the ideals of the good, the beautiful and the just, as longed for and hoped for by the masses, as they were foreseen by the men of thought and depicted by the poets.

Yitzchak was all aglow.

"It is the path to that world which I will open to my brethren."

XVII.

There was no apparent change in his other social relations. The circle of his acquaintances and colleagues among the young men remained entirely closed to him. It could be observed that an unusual change had taken place in him, that he, always taciturn and unsociable, did not permit the rising waves to overflow the shore. It was decidedly known that he owned worldly books, but it was impossible to catch him at his studies. The young men boiled over with rage and indignation. They had spied his visits to the villa in the woods, but he skilfully foiled their traps, and, by his proud, contemptuous demeanor, aggravated them still more. In the absence of proofs of his renegacy, they did not dare to attack him openly, out of consideration for the other members of the college, who loved the quiet, studious scholar, without prying too closely into his affairs.

"We had better let him do as he pleases," concluded the young sanhedrim. "He will eat the broth which he prepared; he is bound to show his horns some time, and then we will treat him as he deserves."

Sometimes Yitzchak reproached himself bitterly, on account of double-tongued, hypocritical deportment, otherwise he wore his mask well. "It is temporarily," he said to himself, and pacified his conscientious pangs. "I will have to become riper. . . ."

Preparing himself for his great future, he took in the presence with full draughts. He became an egotist, like all people who enjoy happiness or who are in love.

(*To be continued*)

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NOTES ON THE CIVIL AND MILITARY STATUS OF AMERICAN JEWS

By George Alexander Kohut

THERE is a mass of material on the rôle played by the American Israelite in the annals of public life and military activity to be gleaned from various records, published and documentary, which well merits the painstaking interest of the investigator and historian. A laudable attempt was made a few years ago by Lewis Abraham, Esq., of Washington, in the "American Jews' Annual" for 1888, to gather chronologically, under the title "The Jewish-American as a Politician" (pp. 97-116), the names of all prominent worthies who served their country in various official capacities. From time to time, monographs on the theme which concerns us appeared in the Jewish press, and an interesting volume, to which the undersigned had the honor of contributing some few items, is now promised from the distinguished pen of Hon. Simon Wolf, which will demonstrate beyond a doubt the important part taken by our co-religionists in the weal and woe of the community wherein they lived.* The following data and facta culled from sources not readily accessible, will, we trust, be received with favor by the readers of this magazine.

In a volume of "Speeches on the Jew Bill in the House of Delegates of Maryland," etc. (Philadelphia, 1829), containing excellent orations in defense of Israel (worthy of republication), by H. M. Brackenridge, Col. W. G. Worthington and John S. Tyson, Esq., we read among other curious notes the subjoined remarks of Col. Worthington (1824), on pp. 112-115: "Before I left Baltimore, I wrote on a small scrap of paper some half-dozen queries, and requested Solomon Etting, Esq.,† to have them faithfully and truly answered, and transmit them to me. He did so, and enclosed

* My friend, Rev. Stephen S. Wise, in his timely reply to Mr. Roger's accusations also called attention to same important historical facts. (Cf. *North American Review*, for February, 1892.)

† Cf. on him, Isaac Markens' "Hebrews in America" (N.Y. 1888), p. 93-4.

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a copy of them for General Winder, of the Senate. This is Mr. Etting's original statement, which I will read through as it is written:

SOLOMON ETTING'S ANSWERS TO COL. WORTHINGTON'S QUERIES.

Question 1. The number of Jews in the State of Maryland? Answer. Supposed, at least, one hundred and fifty.

Ques. 2. The wealth of the Jews in the State of Maryland? Ans. General wealth difficult to ascertain; among a few heads of families, we may estimate half a million of dollars.

Ques. 3. The number of Jews in the United States? Ans. At least estimate, six thousand.

Ques. 4. The wealth of the Jews in the United States? Ans. This is equally difficult to ascertain with Question 2. Among the heads of families in the principal cities, we may fairly estimate the wealth at ten millions of dollars.

Ques. 5. What offices have been held, or are now held, by members of the profession? Ans. To enumerate these in detail would be extremely tedious and difficult; we will mention a few within immediate recollection:

SOLOMON BUSH.—Colonel in the American Revolution, a distinguished officer, and who died after the Revolution, of the wounds received, or effects arising out of them.

There were many valuable members, officers principally, in the Revolution, from the South chiefly, who were nearly all cut off and destroyed early in the war; they were ever at their post and always foremost in hazardous enterprises.

REUBEN ETTING.*—Marshall of Maryland (in 1801),

* Cf. Abraham, l. c. p. 100; Dr. S. S. Cohen, in a valuable sketch on *David Hays and Esther Etting his wife, and Mich. Hays and Reuben Etting, their brothers, Patriots of the Revolution:* in the "Publications of the A. J. H. S.," No. ii., p. 66, mentions the following episode: "When the echoes from the guns of Lexington reached Baltimore, Reuben, then clerk in a bank at that place, although but nineteen years of age, immediately threw down his pen and hastened northward to join the patriots. He was taken prisoner at Charleston, and when the British learned that he was not only a rebel but a Jew, they gave him for food only pork, which he refused to eat, subsisting until exchanged on such morsels of unforbidden food as he could obtain from his fellow-prisoners. Weakened by confinement and privation, he died of consumption, soon after his release."

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appointed by Mr. Jefferson (he was in 1798, the first captain of the Baltimore Independent Blues.) Died in 1848.

Ditto—captain of the volunteer corps, raised very early in Baltimore, long under his command, and grew so numerous as to require being divided into companies, and thrown into the 5th regiment of Maryland militia. [See also Marken's "Hebrews in America." N. Y., 1888, p. 93.]

SOLOMON ETTING.—Captain 5th Regiment Maryland Militia, appointed by Governor Paca [ibid. p. 94].

B. I. COHEN.—Lieutenant in Columbian Volunteers, attached to the 5th Regiment Maryland Militia, appointed by Charles Ridgely, of Hampton, Esq.

It may be well here to mention that all the above offices under the State of Maryland, were understood so to be, and were held, without subscribing to the religious test oath.

The strongest case applicable to the subject is one at present existing, and may thus be related: Early in the spring of the existing year, 1823, a number of spirited young men formed a volunteer corps of riflemen, known by the name of the "Marion Corps;" without any previous knowledge on his part, of even the existence of this company, they unanimously determined, and did elect BENJ. I. COHEN their captain—a commission was received from Governor Stevens-but not qualified to, of course, in consequence of the exist, ence of the test law; the corps were made acquainted with this fact, and a resignation on his part of the command by the captain-elect. At a meeting of the corps, called for the purpose, it was unanimously determined that no captain should be elected, until the fate of the bill at present before the Legislature should be decided, and the corps is, at this time, commanded by the first lieutenant. This was the corps to which was presented the flag, by Governor Stevens, on behalf of Mr. Cohen, as a testimony of his gratitude for their highly distinguished marks of esteem.

There are very many instances of local appointment in the different states, both in military and civil capacity; wherever the Israelites are numerous, or large and powerful, those of talent will be found among them.

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M. M. NOAH. *—Mayor in Pennsylvania, Consul to Tunis for the American government, and on his return to the country, appointed by the legislature of New York to the important station of Sheriff of their metropolis. [cf. Markens, ibid., pp, 26–27; 174–5; Abraham, l. c. pp. 109–10; "Publications of the A. J. H. S.," I (1893,) 115; II (1894,) 47, 61, 100.]

A. A, MASSIAS.—Major in the U. S. army (Paymaster in 1820,) during the late war, and retained in the service at the reduction of the army; he is now paymaster for the Southern department. [Abrahams, l. c., p. 107.]

U. P. LEVY.—Lieutenant in the navy of the U. S.; has repeatedly distinguished himself in the service— last commander of the U. S. schooner "Revenge," and lately sailed for London and Paris, as bearer of despatches to the ministers of the government at those places. [See the interesting note of Abrahams, l. c., p. 106. We subjoin here a brief description of his tombstone, recently published in the *Jewish Voice*, edited by Rev. Dr. M. Spitz, of St. Louis, (August 10th, 1894, editorial,) which reads:

'In memory of URIAH P. LEVY, Captain of the United States Navy, Father of the Law for the Abolition of the Barbarous Practice of Corporeal Punishment in the Navy of the United States.'

Further down one reads the following:

'COMMODORE URIAH P. LEVY, Born April 22nd, 1792. Entered Navy of United States October 23d, 1812. Died March 12th, 1862.'

Directly behind this grave is another one of the greatest interest:

'CAPTAIN JONAS PHILLIPS LEVY, Born in Philadelphia, January 14, 1807. Died September 14, 1883.'

Both these graves are in the same family lot, which family, as the inscription proves, was of Spanish-Portuguese extraction: 'Cortez, born in Cadix, Spain.'

[Cf. Marken's "Hebrews of America," (p. 134)].

There are very many midshipmen, cadets, etc., etc.

* See the exhaustive biographical sketch in Judge's Daly's *Settlement of the Jews in North America*. 2nd ed. (N. Y., 1893,) pp. 104–138.

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Here is another paper, which contains the names of a corps of volunteer infantry in Charleston, S. C., in February, 1779; it was composed chiefly of Israelites, residing in King Street, and was commanded by Captain Lushington, and afterwards fought under General Moultrie at the battle of Beaufort."

The volume contains many other items of historic value, as, for instance, faithful copies of the memorials presented to Washington by the Hebrew congregations of Savannah (Ga.), Newport, Philadelphia, New York, Charleston and Richmond, and the President's eloquent tribute to Jewish character, in reply (pp. 117-22), printed on various occasions,* together with further discussions, all of which merit our particular attention. We are engaged with the collection of all political speeches on the Jews delivered by prominent speakers of America, which we hope to edit at some future time.

II.

From an apologetic pamphlet, by Sir Francis Henry Goldsmid, entitled "Remarks on the Civil Disabilities of British Jews" (London, 1830), we glean the following data in regard to our topic (p. 76-8, Appendix, No. IX.):

EXTRACT from a LETTER published by MR. BENJAMIN HART, of MONTREAL, LOWER CANADA, containing a LIST of JEWS who have held offices and commissions in the UNITED STATES:

"MORDECAI SHEFTALL, of Savannah, State of Georgia, was, during the Revolutionary War, elected one of the Committee of Common Safety. MOSES SHEFTALL (his son) has been elected on two occasions a member of the Legislature of the same State, and has been a Judge of the County Court. LEVY ISAAC DELYON, of the same State, a member of the

* See "American Israelite," 1857 (German version, in Frankl-Graetz's "Monatsschrift f. d. Gesch. u. Wiss. d. Judenth.," VI. (1857), pp. 359-64; Isaac Markens's "Hebrews in America" (N. Y., 1888), pp. 41-43, 51-4, 85; Max J. Kohler in the *American Hebrew*, January 13th, 1893, p. 357-8; see also "A Collection of the Speeches of the President of the U. S." etc. (Boston, 1796), pp. 227-8, 229-30, 231-2, 233. "The Writings of George Washington," edited by Jared Sparks (Boston, 1838), vol. xii., pp. 185, 186.

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Legislature. MORDECAI MYERS, of the same State, is now, and has been for the last five years, a member of the Legislature. ISAAC MINIS, of the same State, was a member of the Legislatnre. LEVY MYERS was, in 1796, a member of the Legislature of the State of South Carolina, afterwards appointed Apothecary-General of the same State. MYER MOSES was, in 1810, a member of the Legislature of the same State. CHAPMAN LEVY has several times served as a member of the Legislature, and is now a Senator of the Senate of that State. LYON LEVY was Treasurer of the same State; and FRANKLIN MOSES is now Aid to the Governor of that State. MORDECAI MYERS, of New York, has represented that great city in the Legislature of that State. JACOB HENRY was a member of the Legislature of the State of North Carolina. SAMUEL JUDAH was for several years, and is now a member of the Legislature of Indiana.

In 1790, ABRAHAM COHEN was appointed Postmaster for Georgetown, South Carolina, and held the situation until his death. SOLOMON COHEN was collector of taxes for the same State MOSES MYERS was Prothonotary of Georgetown, and MYER MOSES was one of the Council of Safety for Charlestou, in the same State. JACOB I. COHEN was Recorder of the City of Richmond, in Virginia. JACOB COHEN is a Member of the Council of the City of Baltimore. BARNET HENRY is the U. S. Consul at Gibraltar; BENJAMIN RUSSELL at Riga; and MORDECAI M. NOAH was the U. S. Consul at Tunis—after his return, he was appointed Sheriff of the City of New York, and is now Surveyor of that Port, one of the most respectable situations in that State, and involving high responsibilities; MOSES MYERS, of Norfolk, Virginia, is Collector of the Customs; and JOHN MYERS, Deputy Collector. REUBEN ETTING was Marshal of the State of Maryland.

Persons who are or have been commissioned in the Naval and Military forces of the U. S.:

Colonel DAVID FRANKS, the confidential Aide of General Washington till his death, and with whom he served during the Revolutionary War. After the Peace of Independence he

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was appointed Cashier of the U. S. Bank in Philadelphia. [Cf. also: "Life and Writings of Washington," ed. by Jared Sparks, vol. vii., pp. 217, 220, 267, 533.]

MYER MOSES, Major and Deputy Quartermaster-General; Lieutenant MORDECAI MYERS, Aide to the Governor; CHAPMAN LEVY, Captain; MORDECAI MYERS, Captain; G. WAAGE, Major; ABRAHAM MASSIAS, Major; HYMON (Hyman) COHEN, Lieutenant; PHILIP MINIS and ABRAHAM DELEON, Surgeons of the Army.

In the Navy: URIAH LEVY, Esq., Lieutenant and Commander; BARNET HENRY, Esq., was a Lieutenant; EMMANUEL PHILLIPS, was Surgeon; and GRATZ ETTING, Purser.

Besides these, may be named (among others) Mr. Isaacs, who was Member of Congress for the State of Tennessee (See also F. H. Goldsmid's "The Arguments advanced against the Enfranchisement of the Jews, considered in a series of letters," 1st ed., (London, 1831,) pp. 35-37; 2nd ed., (1833), pp. 37-39; Van Oven's "Appeal to the British Nation on behalf of the Jews": Appendix.)

III.

On pp. 39—40 of the 2nd edition of Sir F. H. Goldsmid's "Arguments," etc. (London 1833), we find a chronological "List of Jews appointed to civil and military offices in Jamaica since the Act of 1831" (extracted from the official Gazettes of the Island):

1831.

Oct. 15th. MYER BENJAMIN, Gent., to be a Quartermaster.

24th. MOSES GOMES SILVA, Esq., to be a Provost Marshal General.*

27th. ALEXANDER BRAVO, Esq., to be a Magistrate and Assistant Judge of the Court of Common Pleas for the Parish of Clarendon.

Nov. 2nd. PHILIP LUCAS, Esq., to be a Magistrate and Assistant Judge of the Court of Common Pleas for the Parish of Kingston.

* This is analogous to the English office of Sheriff.

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Dec. 13th. AARON GOMES DACOSTA, Gent., to be an Ensign.
31st. DANIEL JACOBS, Gent., to be an Ensign.
1832.
Jan. 19th. ALEXANDER JOSEPH LINDO, Gent., to be a Quartermaster.
March 8th. JACOB DE PASS, Esq., to be a Magistrate and Assistant Judge of the Court of Common Pleas for the Parish Port Royal.
9th. SAMUEL DELISSER, Gent., to be an Ensign.
April 27th. ISAAC GOMES DACOSTA, Gent., to be a Quartermaster.
May 1st. GEORGE ISAACS, Gent., to be a Quartermaster.
5th. BARNET ISAACS, Gent., to be an Ensign.
July 6th. DAVID LOPEZ, Gent., to be a Lieutenant of Artillery.
26th. ABRAHAM ISAACS, Esq., to be a Magistrate and Assistant Judge of the Court of Common Pleas for the Parish of St. Ann.
Aug. 4th. MOSES Q. HENRIQUES, Gent., to be an Ensign.

For other notes relative to our theme, see the authorities, frequently cited in this sketch and Nos. I.–II. of the "Publications of the American Jewish Historical Society", 1893-94.* The forthcoming "Roll of Honor," compiled by Hon. Simon Wolf, of Washington, which is to appear in the near future, will add much of real interest to this engaging topic.

New York, October 13th, 1894.

SABBATH OR SUNDAY

An Open Letter to the Right Hon. W. E. Gladstone, M. P.

BY RABBI BIEN

EXCELLENT SIR:—It may appear temerity in a comparatively unknown Hebrew, to challenge your lordship, one of the foremost writers of our time, to literary combat, for one of your recent magazine articles in *McClure's*, New York City (March), to wit: "The Lord's Day."

* Cp. especially Henry Samuel Morais's valuable data in his last great work on "The Jews of Philadelphia" (1894), part III. pp. 449–537, which was published after this article was written.

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This assumption is assuaged only by the importance of the utterances they bear upon legal, logical and religious outcomes of highest consequence to civilized and enlightened humanity.

It is acknowledged that you hold a pre-eminent reputation in the world of letters ; that you are a profound thinker, a matchless reasoner and peerless statesman. Therefore, your widely published opinion trending upon ponderous theological issues might be accepted as final by the large number of your readers were it to pass unchallenged and without contradiction.

I will attempt to refute some of the asseverations and demonstrate the untenability of your dicta. I am actuated by no other motive than the weight of the controversy to the reasoning faithful. A respectful, but conscientious dissent is submitted to the unprejudiced and fair judgment of the progressive intelligence, ruling with undisputed sovereignty our "fin de siecle."

Perhaps it might be vouchsafed that this mental duel of a "Little David" against "Gigantic Goliath" rectifies an enormous error, germed, as will be proven, by the brutality of past centuries ; raised, nurtured and propped by specious arguments of such writers as the honorable author of "The Lord's Day ;" and defended by the church militant, aided and abetted with the whole compass of State jurisdiction. If proven error, as will herein be attempted, then it cruelly imperils the very safety and salvation of millions of unwary souls. These were, and are, lulled into confiding security by the very instrumentalities which should have been rock and barrier against the successful delusion.

Entering now the arena for the fight, here are my august opponent's own words. They are culled as the gist of the many, often obtuse, statements preceding and following the sentence :

"The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture, yet with a Biblical record of facts, all supplied by

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St. John, which goes far toward showing that among the apostles themselves, and therefore from apostolic times, the practice of divine worship on the Lord's Day has been continuously and firmly established !"

Did one not know, by the superscription, to the contrary, it might appear that this whole ponderous paragraph was indited by a modern, neo-Bible critic. On perusal of the positive declarations, even an ordinary mind would feel impelled to ask some pertinent questions. Foremost of these would be: Whence did the august writer derive the legal assurance to state that "the seventh day of the week has been deposed from its title to obligatory religious observance!" Here is the familiar quotation from the Decalogue: "Remember the Sabbath day, to sanctify it. Six days shalt thou labor and do all thy work, and on the seventh day is the Sabbath of the Lord." Your excellency and this humble writer agree certainly in the divine and inspired authorship of the Ten Commandments. The Church of England, whose illustrious member you are, recognizes their validity to such a prominent degree as to incorporate their formula—an essential part—at every holy communion, when the bishop or priest recites them with the people.

Reputed as one of her Majesty, the Queen's, most learned and astute councillors, it were presumptious to remind your lordship of a well established maxim at law, recognized in the code of all civilized nations ; notlwithstanding, this must have been entirely overlooked in your theological disquisition, This almost universal rule requires imperatively that an act, passed by any legislative body, cannot be changed, modified or annulled except by a Legislature of equal power, rank and dignity as the one who promulgated the original act. It is granted by our mutual positions that the Sabbath was instituted in the Fourth Commandment by God. There is not in ancient or modern literature anything equal in sublimity, grandeur and poetical conception like the description of Holy Writ (Exodus xix, 16-21) under which this dispensation occurred.

Admitting from this writer's standpoint, for argument's

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sake, the claim of Christ's divinity, the second God-head in the Trinity—it follows: "That if the seventh day, Sabbath, was to be deposed and its prerogatives carried over to the first, he of Nazareth, as the Son, might and should have legitimately so ordained in as direct and unequivocal terms as it had been instituted by the Father." This would be the only admissible authority which could have effected such a legal transmission. Instead, however, we find in the Hon. Mr. Gladstone's own words: "It was not relaxed by Our Lord, who lived obediently under the conditions of the older covenant, and whom we are evidently to understand on some marked occasions, not as imparing the commandment." In the face of this it seems supererogation that any of the apostles, either St. Paul, St. Thomas or St. James, the followers, should be quoted as having superseded the Master, and by words and implication having set aside the example and declaration of their Messiah. Nor, if rightly read, do they make the least attempt of that kind. While with him in the flesh, as the New Testament informs us, they bided by his will and after his translation and resurrection would not, and could not, arrogate to themselves superior power over him, who had appointed them as his disciples, but not as his mentors. That the apostles on the day of resurrection in the evening, were solemnly assembled, and for three successive times repeated their meeting, says nothing to the point. A very tyro in historical knowledge of that time is aware that all the people gathered themselves together, three times daily—morning, noon and evening—for divine service; either in the temple, at the schools of the Sanhedrin or for private worship. The argument that such meetings deposed the seventh day, Sabbath, without any word or command to that effect, is too flimsy and groundless for any purpose.

Of all the fallacious reasonings, however, advanced in behalf of so weak a cause, is the following further declaration by our eminent author: "The Christian community took it upon itself to alter the form of the Jewish ordinance!" Who was that august Christian community called upon to make such a fundamental change? The early Nazarenes,

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inclusive of most of the apostles, were a multitude of religious enthusiasts, belonging to the lower and lowest strata of communal life, mostly simple and ignorant herdsmen, tillers of the ground and fishermen Samaritans, Gibeonites and soon after a legion of heathens, called the Gentiles, formed the phalanx of the early Christians. And to these your lordship would delegate the right and privilege to fundamentally change the constitutional law of the land and its people? Would any sane person make the proposition to the ruling powers of Great Britain, of whom you are the matchless ex-Premier, that such a class of people could upset, change, alter or annul any of the acts of Parliament, sanctioned by her Majesty the Queen and her ministers? It were a most preposterous and unbearable condition of affairs, and yet we are told that God's law and Christ's law could, and should, have been tampered with and ignored by such self-appointed agency! What if they had made similar havoc with the rest of the commandments?

Will your lordship be persuaded to make a conscientious and thorough historical investigation of the development among the primitive Christians of the Sunday-Sabbath? The records, as far as at my disposal, show conclusively that for over three hundred years after the establishment of the new religion the Jews and the Jew-Christians celebrated the seventh-day Sabbath; met together in the same places of worship, peaceably and harmoniously. It was at the end of that era when the bishop of Rome and his prelates felt sore forebodings that under these conditions of things the breach existing among the sects would be ultimately healed, and the old covenant, making allowances for the demands of the times, would absorb the new. At the first meeting of a papal council the Sunday-Sabbath was promulgated and the separation of the two religions was accomplished, even unto this day. This fact pandered no less to the Gentiles, who in their former idol-worship had from time immemorial dedicated the first day of the week to their "sun god," and, therefore, called it "Sun-day."

The logical and weighty inference of all this must be

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the unavoidable conclusion that the seventh day of the week is not deposed from its title to obligatory religious observance, and that its prerogative has not been carried over to the first. It is so only momentarily and casually at the eminent sp ritual and religious risk of those who permit, aid and abet in these anomalous conditions.

If minds like your lordship's would once grasp the true and inherent status of the absorbing question, become the potent advocate to rectify this sin of ages and help to rehabilitate the true Sabbath of the Lord, then will be verified the wonderful, fine aphorism of the Duke of Argyle in his book, "Reign of Law."

"Every one truth is connected with every other truth in this great universe of God; therefore, to accept as a truth that which is not a truth is an evil, having consequences which are indeed incalculable. There are subjects on which one mistake of this kind will poison the wells of truth and affect with fatal error the whole circle of our thoughts."

It is not permissible to argue with the free-thought people that the observance of any day in the seven is acceptable to the Lord. "His ways are not our ways, and His thoughts are not our thoughts." He has especially commanded "the seventh day is the Sabbath of the Lord thy God." Call it monumentally preposterous to ask now the whole Christian world to retrace its steps and submit to the law of God; but there is no alternative! May not the insistence and accomplishment of this goal be partly, at least, the imperious mission of that strange and miraculously preserved remnant of the house of Israel, fulfilling the prophecy that "the lamb and the lion shall lie down in peace together, and a little child shall lead them," and that thereby God's promise made to the patriarch Abraham shall be fulfilled: "Through thee shall all the nations of the earth be blessed!"

Summing up, what does all this controversy amount to? For the first time after centuries of quiet submission, the Hebrew dares to become religiously aggressive; dares to tell his Christian neighbor that it is mortal sin to violate the Seventh-day Sabbath; that there is no justification for it, in

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either the Old or New Testament; that even the most strenuous efforts of the best minds have not and cannot succeed in arriving at any other conclusion; that the most specious reasoning, with endeavors of the trained pleader, cannot make the bad and forlorn case a good one. There stands the eternal Truth—God's own dictum: "And the seventh day is the Sabbath of the Lord thy God."

Age after age, the Jew has, in his terrible experiences at the hands of his oppressors, tacitly and faithfully upheld the law that came down to him from Sinai.

In the Ghetto, as an outcast; trodden down or lifted up; under all the vacillations of a fractious fate—six days he has labored when he could, and the seventh day was to him the Sabbath of the Lord.

Do not object that, in modern times and under more tolerant conditions, he flagrantly violates this duty; that he now keeps neither Sabbath nor Sunday. Oppression of Church and State has brought this lamentable fact about. He must work six days; that is the correlative command of God—the exigencies of life—the necessity of support for himself and family, amidst the sharp competition of the times, exclude the possibility of existing by five days' labor. So he is forced in many cases to violate his own Sabbath in order not to be persecuted and imprisoned by neglecting yours. But in principle he has never deviated from his conviction.

Several rampant extremists of the Hebrew religion, styling themselves "Radical Reformers," have advocated to relinquish their time-hallowed claim and join the church, as far as keeping the Sunday-Sabbath. But this has failed in most every instance. The congregations are not in sympathy with a move of treason against their Bible. It would be to them the surrender of their conscience and part of their great mission, while the Christian reverting to the historical Sabbath not only surrenders nothing but fulfils the law as commanded by God, his Father and Christ the son.

A united universal seventh-day Sabbath for Jew and Gentile. Now let us read Genesis xx., xvii., 17, 18, 19, 20: "And Joseph went after his brethren and found them in Dothan."

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"And when they saw him afar off and before he came near unto them, they conspired against him to slay him.

"And they said one to another, Behold, there cometh the dreamer."

A united, universal seventh-day Sabbath for Jew and Gentile!

It is the glorious vision of Isaiah ii. and Michah iv. which grandly and properly closes this unequal but righteous mental and religious contest:

"And it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all the nations shall flow into it.

"And many people shall go and say, Come ye and let us go to the mountain of the Lord to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

WHY DO WE STILL REMAIN JEWS

By Rev. Dr. Joseph Silverman

WE have been asked frequently, "Why do you still remain a Jew," the question in this form, implying that we are Jews by virtue of parentage, early training, association, national or race affiliations. So often has the imputation that Jews form a separate race and nation been refuted, that we do not regard it necessary or of any particular interest to open that question. And to determine how much of our religion is due to inheritance, environment or custom, would be quite an unsatisfactory task. The child follows in the footsteps of its parent in religion as in most things. The child has no religion of its own and need have no reason for its religious practices. But, whatever the early training or association of the adult may have been, we demand of him a more substantial reason for his religion than parentage, sentiment, or force of habit.

If we seek for the ground-rock basis of our adherence to Judaism we will find the conviction gradually gained, con-

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sciously or unconsciously, that Judaism best satisfies our religious demand.

Is it necessary to prove the existence of a natural demand for religion? Is it not universal? Unless there were a real, constant and potent demand for religion, there would be none. It is folly to claim that men calling themselves priests or prophets have devised religion with which to prey upon the fears and superstitions of primitive and credulous mankind. It is idle to claim that the Bible was written by men merely for the purpose of proving their claim as messengers of God. It is the merest sophistry to conclude that because we to-day class some religions as superstitious all religions must belong to the same category.

The following premises seem to be established beyond any reasonable doubt:

1st. The religious sentiment is innate and universal.

2d. The Bible did not create religion; the religious spirit created the Bible.

3d. It remains for us to decide which form of religion best satisfies our demand.

The question now arises: "What is this demand in a more definite form?"

Firstly, then, we desire to know what this universe is. Is it mere mechanism, colossal and intricate? How came it to be? How is it governed and preserved? Secondly, what is man? Whence came life? What is our mission, our destiny? Is our existence aimless? Is it, with all its fluctuations, its successes and failures, its joys and sorrows its whirl into fame, its relapse into oblivion, merely a mad dance to death? What is our highest duty? How can we make the most of life?

These are the eternal questions. They arose in some form in the undeveloped mind of primitive man, and he answered them in his own way. In his ignorance, he regarded every force of nature that brought blessing or curse, good or evil, as a god. It appeared to this simple child of nature that the whole duty of man consisted in serving these gods and placating them, so as to gain their favor and ward

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off impending evils. Thus arose in the course of time a complicated system of religion that concerned itself with sacrifices and offerings to various gods, from Jupiter down to the merest water-nymph, a system which created the priesthood, sacred altars, groves and temples. It manifested itself in many different forms, as fetichism, nature worship, idolatry, polytheism, but in whatever form you find it, whether amongst the mound-builders and cave-dwellers in the catacombs of Egypt, in the rich mosques and cathedrals of the world, it is everywhere but an attempt to answer the same eternal questions, to lift the veil of nature.

Zoroastrianism, Buddhism, Christianity, Mohammedanism, are particular forms of answers to the same and similar questions. We are Jews because we have given our own independent answers and in our Judaism have evolved a system of philosophy (Weltanschauung) which best conforms to our religious sentiment.

Without entering into the intricate questions of Bible criticism let us say that it appeared to the prophets and to Abraham that the doctrine of many gods was false. It appeared to them as it does to us now that there must be one supreme spirit in and above all phenomena which is, at the same time, the creative, preserving and governing power. The universe is not subject to chance, to the whims of gods, but to one supreme Law-giver. There are unity, plan, purpose and definite results in all the workings of nature. You sow the seed and cover it. The rain and sun play upon its bed and soon it sprouts and brings forth flower or fruit. There is no chance in all this. There is no chance in the changing seasons, the trend of wind and waves, the ebb and flow of the tides, in birth, life and death. Nor is this all due to the gods of thunder, lightning, rivers and valleys, to a Jupiter, Ceres, Minerva, etc., but to one supreme spirit, almighty, allwise, and most beneficent. That God stands above all the petty strifes of gods or of men. He looketh not upon the gift but upon the heart. Not all the treasures of India can buy one favor from the Almighty. He can not be bribed. He is no respecter of persons. He lets the sun

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shine on all men alike and the rain fall upon every field, whether it belong to the rich or the poor, the good or the bad. God governs the universe by invariable law to which all are subject.

This gives to creation unity, design, harmony. Cause and effect is the underlying principle pervading all nature. Natural phenomena can all be traced back to God. From Him all things emanate; to Him all things return. This is the philosophy of God and nature that Judaism teaches.

This doctrine gives to human life a grander aspect. We are not mere machines, striving and striving and ending in nothing. Human life is part of the universal life—emanates from God. As individuals we are souls incorporate. This soul comes from God. It is the spiritual image of the Deity. In a higher form man is or ought to become God's representative on earth. It is his mission to become a creator, to carry forward the building up of the world of man as God has built up the world of matter. As messengers of God it becomes our first duty to know His will, to study his laws as revealed in the heavens, the earth, the seas; to teach and observe them.

The government of the universe, however, is not merely a physical, a material one, consisting of laws that pertain to physical life—to atoms, molecules, affinity, gravitation, heat, light and electricity. There are unity and order in the world of matter. There are also unity and order in the world of man. Individuals may seemingly gain success without regard to law, order, or the consideration for others. Societies, nations may triumph with their assumed power that overrides all right, all honor. In the end, all affairs of men, societies or nations fail, unless in harmony with God's law of truth and right. "Unless the Lord build the house, in vain labor those who build on it," is as true of the moral as it is of the physical government of the universe. And from this moral government is derived the second part of man's mission and duty, viz., to know the moral law, the will of God regarding man's relation to Himself and to his fellow-man, to love truth, do justice, seek peace and walk humbly. From

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these simple principles follow kindness, sympathy, liberty, tolerance, charity at home and abroad, the love of man and God.

To summarize, we find that the following fundamental doctrines, including what is implied therein, or may be derived therefrom, best satisfy our religious demand:

1st. That there is a God who has created, preserves and governs the universe by invariable law, thus giving it purpose and unity.

2d. That man is created in the image of God, and sent to earth as His messenger, to become a creator in the world of man, and that it is his duty to know God and the laws by which He governs, to teach and observe them.

3rd. That goverment of God pertains not only to the world of matter but also to the world of man, and that He has established the Law of Truth, Love, and Justice, as the basis of His moral government.

4th. That it is the further duty of man to regulate his conduct according to this absolute moral government, to seek truth, peace and, justice, practice benevolence and love both God and man.

It could easily be proved that these doctrines are contained in the Scriptures, that they form the basis of the Sinaic Revelation, of the utterances of the prophets, that they have in one form or another been maintained by all the teachers of Israel as the fundamental doctrines of Judaism. They are eternally true, and we therefore still subscribe to them. We therefore still remain Jews.

THE HEBREW IN CIVILIZATION*

By Joseph Luther Taylor of Baker University

RACES, like systems of government, have their dominant periods. Creeds, like literatures, are potent only when their principles have been transformed and become a part of their devotees. The legacy of the past is our own, when we

* An oration delivered at the Kansas Inter-Collegiate Contest, Topeka, Kas., Feb. 22, 1895.

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assimilate its truths, comprehend its achievements and measure the scope of its genius. And, standing now on the summit of centuries, with a vision pure, distinct and unprejudiced, we can discern clearly outlined, like mountain peaks against the blue, the prime forces of all races that have contributed to form our splendid civilization. The glory of Greece, the fame of Rome and the learning of Alexandria are twice-told tales. The Anglo-Saxon has for five centuries enriched our speech, and to his achievements in literature, in science and in art, we ascribe greatness. But, upon the Jewish race, who is so gifted as to pronounce deserved encomium? Here is a people whose history is unique, pathetic, inspiring.

After ages of defeat and of limited prosperity, the Jew, the standing miracle of history, has won the immortal victory of Liberty—a victory over the jealous persecutions of all the great empires and petty principalities of Europe and Asia. Though despised, persecuted, and condemned for nearly three thousand years, suffering the "anguish of patriots and the martyrdom of heroes," yet crowned with none of the glory that is wont to attend the exploits of hero and martyr, his faith in the final triumph of truth and justice has never faltered.

The origin of this people is unlike that of any other. Neither obscured by darkness nor enveloped in fable, the Hebrew nation, from its very beginning, can be traced with distinctness and precision. The chronicle of this noble people is the Bible of Christendom. The progenitor of this race has become the father of many nations. With him were sown the seeds of faith that have enriched the world. Faith, the motor power of action, is the eternal heritage of the Jew —faith impelled Abraham to leave home and fatherland— faith, the inspiring power of all great men and great achievements, enabled the Jew to withstand the endless pressure of inquisitorial laws with a patience that revealed the heroism of martyrs.

Before achieving greatness, nations, like individuals, must serve an apprenticeship. Four thousand years of servitude to Jehovah, in contact with every nation of the globe,

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has made the Jew "Time's consummate creation." He alone of all the races has been the faithful guardian of personal purity. His positive are as strong as his negative attributes. To his unswerving adherence to the principles of temperance, chastity and industry may be attributed his power and influence among the nations. The ability to assimilate the customs and thoughts of other races has made the Jew in Germany a soldier, in France a financier, in England a statesman, while in wider and broader America not only is he all of these, but is the most substantial pillar of our commercial world.

Every enduring nation is the exponent of some great principle. With the fall of Jerusalem, began the development of an idea, which, fostered through the ages, marks the individuality of the Jewish race. Fraternity has been its creed, mutual sympathy its solace. The family exerts the most powerful influence in the state. Confucius says: "The family being well regulated, the state is secure; the state well governed, the whole nation will be tranquil and happy." All economists recognize that social amelioration can only be obtained when the arch of the family is made complete. Through the centuries, the family of the Jew has been arched with the keystone of fraternity and love. He stands peerless in having a well-regulated and well-governed home, which fact challenges the admiration of the entire world. Fraternity is to the Jew an abiding trust; the Messiah his hope, and God his legislator.

Fostering commerce between man and man, acting as veins and arteries to nations widely separated, the Jew holds an extraordinary place in history. To the Jew, the world is indebted for its first legal code—the code that has furnished the fundamental principles upon which every true government has been established, upon which every enduring government must rest. By this Mosaic code, the civil as well as the ecclesiastical polity of the Jewish race has been moulded. These principles, which have become axiomatic for the judicial science of all ages, still reflect the wisdom of the world's first legislator. "The Hebrew law-giver," says

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Milman, "has exercised a more extensive and permanent influence over the destinies of men than any other individual in the annals of the world." The coming of Christ and the enduring precepts of the Bible, potent factors in the world's civilization, we owe to Judaism. In the writings of Paul, the Jew of Tarsus, are the abiding principles of righteousness. The influence of the Bible on language, ethics and religion exceeds all human computation. It contains the noblest literature of the soul and is the source of inspiration for all that to which immortality has since affixed her seal. Its burning truths envelop the minds of Shakespeare, Milton, and Dante, who, reaching down from the Mount of Love and Wisdom, lift mankind to loftier conceptions of life. Calvin, Luther and Cromwell, armed with its noble precepts, stand in defiance of a Pope and wrest victory from his tyranny. Love, mercy and justice, uniting to form the foundation of society, had their birth in the teachings of Christ. True liberty, cradled in war, nourished in strife, and at last triumphant in peace, has ever had the Bible for its authority. The God of history, proclaiming Jehovah's Judgment Day, sounded the dirge over Paganism and ushered in the Christian Era.

With the rise of Christianity and its triumph over Paganism, began the oppression of the Jew in the West. The Hebrew revived the ancient classics, awakened the spirit of scientific investigation in Greece, then, carrying his learning into Western Europe, dispelled the darkness of Mediaeval, history. He paved the way for truth, and to his treasured vault of wisdom, Phœnician and Greek were the most persistent debtors. The Magian religion, assuming the dignity of a dominant faith in the East; Persian monarchy, re-establishing itself upon ruins of the Parthian dominion; Christianity, becoming the state religion of the Roman Empire; Mohammedanism, defying the world with her strength; all these, moulding the destines of the entire world, have exerted a great influence upon the national character of the Jew, but his indomitable and devoted courage withstood a persecution by these ruling faiths that would have been the obliteration of other creeds.

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The centuries preceding the Revival of Learning, historians call "The Golden Age of Judaism." In this period lived Maimonides, profound in theology, peerless in state-craft, a philosopher surpassed only by Aristotle. His wisdom and influence were felt throughout Europe. In Spain, resplendent with the light of the Golden Age, the Jew became the ruling factor in learning; but his prosperity proved his ruin. The Queen banished three hundred thousand Jews from her borders. That march of exile was the exodus of Spanish learning, which, when transplanted to the more fertile valleys of Holland, became the heritage of Spinoza. At the peril of his creed and with a keenness of foresight, unsurpassed, the politic and immortal Mendelssohn pacifies long existing feuds, lifts Jew and Gentile to sublimer heights and gives to Germany an undivided citizenship. Hebrew gold was a necessary factor for the discovery of America. Contrary to general supposition, the expedition was fitted out, not by Isabella's jewels, but by Ferdinand's exchequer, and that exchequer had been replenished by the confiscation of Jewish property. The Jews are expelled from Spain. On the succeeding day Columbus set sail from Palos. "Not jewels, but Jews," were the real financial basis of the expedition that gave Columbus the new world for his monument.

With the French Revolution began a new epoch in the history of this race. The spirit of the times, heeding neither history nor religion, demanded an entire change in the government, and in that change the Jew obtained equal rights with his fellow-man. When Saxon liberty gave the Jew a seat in Parliament, then too, was sundered the bond of the fettered genius, and a Disraeli became the leader in a mighty nation. The Jewish financiers compel the Czar of all the Russias to abandon his purpose of expelling their race; then is won a victory equal in achievement to the Magna Charta or the mighty proclamation of a Lincoln. Political emancipation was followed by a triumph immeasurably greater. The contumely, sneers and vituperations that had permeated literature for centuries were likewise to disappear. Daniel Deronda, the brilliant conception of George Eliot's philo-

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sophic mind, in part, reveals the place the Jew must occupy in the future literature of the world; yet, not in fiction alone rests his vindication. His superiority in other fields of labor has secured his elevation from obscurity to eminence, and given him the final victory.

A new civilization follows the night of persecution. The age of bigotry and fanaticism has passed away. By these heaven-born victories, the Jew has, in part, reached the consummation of his hope. Many great factors have contributed to this happy result—chief among them the printing press, before whose influence monarchies have crumbled away, and democracies risen on their ruins. Mankind has reached a broader and deeper conception of the relation of man to man. The Golden Rule, like individual liberty, finding its roots in the teachings of Christ, has sounded the note of divine harmony, and is lifting fanatics out of the channels of narrow-mindedness into the broad ocean of sympathetic unity. Nations are demanding justice; and a Congress of Religions inaugurates the movement which will lead to a final brotherhood.

So much for the past. It is memorable. The future of God's chosen people is arched by a golden bow of promise. The Jew is a man of influence, persistence and spiritual worth. He is noble in character, steadfast in purpose, resolute in conviction, as enduring in faith as the "Rock of Ages." Only yesterday did he begin to enjoy Heaven's highest privilege. The principle of solidarity is no longer a barrier to his progress. As society grows older, the idea of revenge is being supplanted by the great thought of mercy, and when culture obtains a universal hearing, the towers and strongholds of ignorance and prejudice will crumble to earth. Creeds may differ, but let sectarian prejudice be forever stayed by the hand of fraternity and love. Altruism, the foundation of philanthropy, is supplanting the selfish proclivities which generations of persecution have instilled into the Jewish character. What was but a theology has become a spiritual religion; what but a creed, a vital force.

With the Jew the majesty of the law has ever been para-

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mount. Shylock, obedient to the letter of the law, once a typical Jew, is no longer an exponent of his race. He has learned that obedience must subserve the higher domain of mercy, Jew and Gentile have learned that justice must first hold sway, then love and peace can reign forevermore. As fixed as the stars and as constant as the sun "serving as a treaty of union between the Orient and the Occident," the Jew has been the precursor of all the dominant forces of history. It was on Mount Sinai's tempestuous heights that the thunders and trumpet blasts gave mankind the crowning victories of all the ages,—the Reformation, the Revolution, the Declaration of Independence. His fame is as lasting as time, his destiny a victory over persecution, a vindication of truth and justice. Few races in the world's history deserve eternal gratitude, but in the niche of fame stands the Jew triumphant, and in ages to come, artist, poet and historian, learning the "final word of that Grand Credo," will hail him as one of the noblest races of mankind.

Affairs of the Order

DISTRICT NO. 2, I. O. B. B.

District Grand Lodge No. 2 convened in annual sesssion at Pythias Hall, Toledo, Ohio, on Sunday morning, March 3d. Sixty-four delegates were present. The business of the Convention was conducted in the most harmonious manner, and the vexatious endowment question was not discussed in any manner or form. A marked feature of the meeting was the solemn Lodge of Sorrow held Sunday afternoon, in memory of the late Joseph Abraham, at which a number of eulogistic addresses were delivered, and which was concluded with the recital of the "Kaddish" by Rabbi Alexander Lyons, of Terre Haute, Ind.

The business transacted was as follows: The by-laws requiring that in each subordinate Lodge the dues of all members must be equal, was demanded so as to make it less liable to misinterpretation.

The incoming President was authorized to appoint a committee of five, to meet in Cleveland in July next, to confer with similar committees from Districts Nos. 6 and 7, and with the Directors of the

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Cleveland Orphan Asylum, on the question of furnishing increased accommodations for future wards. The number of inmates of the Asylum has now nearly reached the full limit of its capacity—viz., 500; and a number of orphans whose applications would, under ordinary circumstances, have been acted upon favorably, have been of necessity refused admission during the past year. There seems to be no doubt that further room must be provided. How and where this is to be done will be determined upon at the joint meeting of the committees and directors at the Orphan Asylum in July.

A movement was also begun having for its object the establishing of a national Jewish Hospital for Consumptives at Denver, and possibly also at San Antonio, Texas. The matter was referred to the Constitution Grand Lodge, which meets at Cincinnati on April 28th, as being the only body capable of bringing about concerted action of all the districts.

The report of the Trustees of the Endowment Fund, Mr Isidor Bush, Chairman, gave valuable figures concerning the Lodges.

"The District," says Mr. Bush, "now embraces 2,543 members, 400 more than in 1874, though no efforts have been made to increase its membership; on the contrary, membership to our Order, with or without participation in the endowment, has been made optional, and members may even withdraw therefrom at any time. But, out of its membership, only eight withdrew during 1894, and, notwithstanding the 'hard times,' less were suspended for non-payment of dues than in any one of the preceding ten years. This shows the strong faith and attachment which the endowment has gained among our old members. On the other hand, however, the persistent antagonism to our endowment feature by some of our members, the repeated charge of sordid and ignoble aims, detrimental to 'higher, nobler objects and ambitions,' the denunciation of its system as unsafe and as if better results could be obtained more cheaply in other organizations, had the effect of reducing the enrolment of new members from year to year.

"The wise foresight the duty of protecting those dependent on us, against cruel poverty at least, in case we die, is becoming more and more generally recognized, and the popularity of life insurance, both under the legal reserve and the assessment system, open or fraternal alike, has phenomenally increased, as to attain a magnitude undreamed of twenty years ago, while public confidence in and appreciation of it are still on the increase." This fact Mr. Bush proved by statistical tables.

The deaths were fifty-eight during the year, the same as in the two preceding years, and less than is calculated by the American

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Mortality Tables of insurance companies. Twelve were over seventy years of age.

The receipts last year were $73,060.83, of which $53,592 was from assessments and the balance from interest. The reserve amounts to $350,631.10, an increase of $16,120.08.

"In view of the large and increasing reserve fund," says the report. "the Committee on Endowment recommended (at the last annual Grand Lodge meeting) that its treasurer and secretary furnish bonds by a guarantee company, although these officers never yet failed to give you good and satisfactory individual bonds and no other surety was ever given or asked for by our sister organizations. A resolution in accordance with said recommendation was passed, and your Board of Trustees presented, in compliance therewith, an amendment ordaining that the bond of the Treasurer and Secretary shall have as surety a guarantee company, to be designated by the Endowment Board of Trustees, the expense to be paid out of the funds of the endowment." This was adopted.

"The intention was, no doubt a good one, and the respective officers would be the last to oppose it; in fact, they were glad to be relieved thereafter from the discomfort of asking for individual bondsmen, and of being laid under obligations to friends who were to sign as sureties. But we find it much more difficult than expected to get a reliable company willing and authorized to act as surety on bonds for officers of a fraternal benevolent association. At last we secured one —the sum not exceeding $20,000—in the Fidelity and Casualty Company of New York. They were to vouch for our brother, M. A. Marks, as Treasurer, and though his application was highly endorsed by excellent recommendations, he had to undergo an inquisitorial examination which very few, if any respectable man, would be willing to undergo, exposing all his private business affairs to close scrutiny and investigation for the mere honor and glory connected with the position.

"Bro Koperlik, our E. F. Secretary for the past twenty-one years, applying with full answers to all questions, and with my endorsement and other reliable recommendations to the same Company, for a bond of $5,000, has not received it.

"The Fidelity Company deemed the risk objectionable, for want of apparent current check on his receipts of assessments, and demanded that the subordinate lodges be required to send official notices of each remittance, as soon as made, to Mr. Marks, the E. F. Treasurer. We explained to the Company that in our case and under our system this would be unnecessary, and that, moreover, this Board of Trustees has no power to command our subordinate lodges nor their secreraries to do what our law does not require of them, and that it would be worse than useless to ask it; nor would this be as good a check as we now have under our system. But the said Surety Company insisted on its objection."

In consequence of this report of Mr. Bush, the law was again changed to the old system of bonds of individuals.

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The committee suggests that the endowment law provide for the establishment of a charity fund, to be created from such endowments as should fail for want of the valid designation of a beneficiary, and that from such charity fund the Board of Trustees should be empowered to pay to persons designated as beneficiaries, even though not legally entitled to demand the same, but who might be found worthy of relief, and where the denial of the payment might work a hardship, or to purely charitable institutions to which the deceased belonged and where he may have been maintained (such as homes or asylums), a part or the whole of the endowment passing on his death to such charity fund.

Mr. Bush submitted an appendix to the report, stating that he had served the District faithfully for three times seven years, and asking to be released from further service; but his wish was not granted, and he was again called on to serve his brethren.

The officers elected for the ensuing year are as follows: President, Leo Wise, Cincinnati; First Vice-President, Solomon S. Keiser, Indianapolis, Second Vice-President, Lee Loevenhart, Lexington, Ky.: Secretary, Victor Abraham, Cincinnati; Treasurer, M. Bauer, Cincinnati; Sergeant-at-Arms, Henry Harmon, Columbus; Messenger, Joseph Mayer, Cincinnati.

President Louis Anfenger, of Denver, presided throughout the Convention.

The Convention adjourned Monday evening, March 4th, at about seven o'clock, after being in session but two days.

The next meeting will be held in May, 1896, at Columbus.

The reception to the delegates in Progress Club Hall on Sunday evening and the banquet on Monday enabled the Toledans and the members to get acquainted, and both were there in full force.

ST. LOUIS BRANCH OF THE JEWISH ALLIANCE.

The local branch of the Jewish Alliance has recently issued its annual report. From the remarks of the Secretary and Superintendent, Mr. William Deutsch, we glean the following facts:

"When we opened our school for the present season on October 14. 1894, we had made provision for but four rooms and four teachers, but there were so many applicants, that on the following night we added two more rooms and teachers; yet, after enrolling 296 males and 129 females, total 425, we could not accommodate them all, even with our greatly enlarged facilities. This great increase of numbers is due to the fact that so many of our former pupils have returned, thus showing how well the work has prospered by this continued interest in their studies. Some men have even refused profitable employment, because it would take them out of the city, preferring to remain and continue their studies and thus, in the end, to fit themselves for still more profitable and responsible positions.

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"The average attendance up to this date amounts to 313, to wit: 207 males and 96 females, and we find an encouraging progress throughout the school in the matter of application to work and general improvement. They are distributed into six regular classes over which the following teachers preside, respectively: Miss Sophie Baron, Miss Regina Fischell, Miss Minnie Kahn, Miss Rose Kahn, Miss Grace Moses and Miss Sarah Moses.

"The course of study has been modified and somewhat enlarged from that of former years. In the highest room we added Bookkeeping and Commercial Arithmetic, while in the other rooms, besides Reading, Spelling, Conversation and Writing, also the rudiments of English Grammar are being taught. There have already been two promotions of classes, and many of those who entered in October, not knowing a word of English, are now in the Second Reader.

"Our teachers, notwithstanding the small stipend which they receive, have thrown themselves into the work with the greatest energy and devotion, which has been made evident in the admirable work and regular attendance of the pupils, and they deserve the highest praise for their efforts and faithfulness.

"The course of lectures this year has been prepared with much care and discrimination, and it can be truly stated, that all of them so far delivered, proved to be most interesting, and the attendance at them shows that they are fully appreciated.

"In the absence of any regular committee, the President, Mr. Furth and I have acted as a sort of employment agency, and have provided many worthy pupils with good and steady work. This is a line of work which might be well extended"

The officers of the Society are: President, Elias Michael; Vice-President, Frank Block; Secretary, Wm. Deutsch; Treasurer, Jacob Furth. Directors: Rev. Dr. Leon Harrison, Rev. Dr. Sale, Rev. Dr. Messing, Wm. Stix, Isaac Schwab, Phillip Constam, Wm. Goldstein, Mrs. Hannah Stix, Geo. W. Milius, Louis Bry Superintendent of Schools, Prof. Wm. Deutsch.

Of the 324 men who were enrolled, 161 are tailors, 4 tinners, 24 cigarmakers, 1 turner, 6 carpenters 7 street merchants, 3 locksmiths, 19 factory hands, 9 clerks, 5 machinists, 8 cash boys, 18 miscellaneous. Of the 112 women enrolled, 70 work at tailoring, 19 are seamstresses, 2 capmakers, 3 servants, 4 clerks, 14 have no occupation.

A SOCIAL CLUB.

Over two hundred members of the Order in the City of New York have agreed to form a social club to be known as the B'ne B'rith Club of the City of New York. It is to be a centre of social intercourse between the various members and their families and offer all the attractions in a moderate form which the large social clubs of the city have proven such an incentive to the young people. It is a timely movement and is bound to

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meet with success if the foundation is laid judiciously and the management placed in proper hands.

A heated controversy has lately taken place in the city of San Francisco about the propriety of Jewish young men joining the Young Men's Christian Association in that city. Not only the Jewish press but the secular press took part in the discussion, and the Jewish ministers took sides for and against it. Rev. Dr. Voorsanger of the Temple Emanu-El did not think that it was improper, as there was no Jewish organization which offered equal advantages for physical and intellectual culture as these societies did and the religious propaganda which these Christian societies were making were not pronounced enough to affect the religious convictions of young Jewish men who joined them. However debatable the question may be it is indisputable that the Young Men's Hebrew Associations in the various cities of the Union have proven failures. Originally a feeble imitation of the example set by their Christian fellow-citizens, the societies of Jewish young men did not find the support of the Jewish community which they confidently looked for. Orthodox Christians are as a rule enthusiasts and ready to offer any assistance needed for the propaganda of their faith. They are anxious to make converts and to win new adherents to the Church. Orthodox Jews are forbidden by their religion to make converts and are even compelled to discourage as much as possible applicants for admission to the Jewish church. Nor were the organizers of Young Men's Hebrew Associations recruited from Orthodox ranks. They were mostly young men who were not without inspiration for their inherited faith and had an idea that the encouragement of social intercourse might be coupled somehow or other with the diffusion of information about the tenets of the Jewish religion and the history of the Jewish people, and preserve the good morals of the rising generation. But that zeal which formed the chief current in building up the Christian Associations was wanting. As long as the novelty lasted a respectable membership was secured and the well-to-do members of the Jewish community paid their five or ten dollars asked of them as annual contributions, and also took a liberal amount of tickets to entertainments for the benefit of the society. But the novelty soon wore off and the support withheld. The entertainments did not have any special Jewish feature about it and the benefits of these societies was not very visible, the interest waned and before long they will

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probably go out of existence. As an imitation of Christian Associations the Jewish Associations are an exotic growth and there is no soil in which they can thrive. On the other hand societies for purely intellectual purposes will have to connect features with it that appeal either to the utilitarian instinct or those of recreation and social intercourse.

The B'ne B'rith lodges united sick benefits and the granting of endowments to the families of deceased members, and offered also attractions of a social character. But these latter were too accidental, too sporadic, and confined mostly to the lodges that arranged these entertainments. A brother had no chance to meet his lodge brother except on stated meeting nights, and then they had to confine themselves to the discussion of the lodge business or, at best, if the business was concluded at an early hour and was not protracted by a tiresome debate, the brethren would meet at a restaurant and spend an hour or two yet in social chat. There was no central locality where they could meet, where they could take up a paper and spend an hour or two in reading, at the same time smoking a cigar or enjoying a glass of beer or wine in congenial company. It was natural that the dry lodge business did not prove sufficiently attractive to the young man, who occasionally likes to indulge in a game of billiards or chess, and who is therefore compelled to look elsewhere for diversions, which are as much a necessity to the overworked clerk, bookkeeper or mechanic as the provisions for mental culture. The new club which, under the auspices of the Order of B'ne B'rith, is now in progress of organization, can supply all these deficiencies, and if it does it will meet a want which has been felt for a long time in this city and will set an example which will soon find emulation in other large cities where a nnmber of B'ne B'rith Lodges exist.

The fashionable clubs are expensive luxuries and most of the young people are not in a position to indulge, nor can all the paterfamilias who are members afford the large expense. Such a club will afford a home for the large number of Israelites who will occasionally seek society out of the house as a matter of diversion, it may be made a centre for the young people who are at a loss where to find congenial spirits in search of intellectual culture, and the occasional family reunions that will naturally be connected with it will prove an incentive to a large number of Israelites to join the Order, who have held aloof thus far.

The first meeting of those who signed the call for the organization of the club was recently held at the rooms of the Grand Lodge, and two committees were appointed, at the head of one of which stands Brother M. Thalmessinger to, draft by-laws with a definition of the aims, purposes and scope of the new club, and the other to look for a suitable locality. The movement is timely and augurs to be successful.

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INSTITUTION OF FRIEDRICH'S LOGE, HEIDELBERG

A new lodge named Friedrich's Loge was instituted at the world-renowned seat of learning in the beautiful city of Heidelberg, on December 30th of last year. The installing officer, Brother Haagen, assisted by the Secretary of the German Grand Lodge, Brother D. Wolff, by the Brothers Plotke of Frankfurt Lodge, Lange of Unitas Lodge and Brother Heimerdinger of Nassau Lodge.

In the festively decorated lodge-room in the Hotel Zum Goldnen Ross, thirty-one brethren, mostly members of West-German lodges had come to witness the festive proceedings. Numerous and eloquent addresses were made, and the refrain of nearly all of them, aside from the reiteration of the principles underlying the order, was that the Grand Duke of Baden, as well as the Emperor Friedrich, whose name the Lodge bore, has always stood up for enlightenment, tolerance and true humanity. It being the closing day of the Chanukah festival it was pointed out that faith is the secret force to overcome all obstacles and that however small the number who struggle for right and truth, if animated by strong faith will carry off the victory over the vulgar passions. As officers of the lodge were elected: President, Dr. Jul. Mai; Vice-President, Ferd. Liebhold; Recording Secretary, Dr. Fürst: Financial Secretary, Marx Baer; Treasurer, Dr. Elsässer. Appointed were: Mentor, Ed. Reis; Guardian, Max Marx; Outside Guardian, Emanuel Rothschild.

PAST-PRESIDENTS OF D. G. L. No. 1.

Since the year 1851, there have been thirty-four Presidents of District Grand Lodge No. 1. Of this number, nine are dead. The surviving members, several years ago, formed an organization, known as the Society of Past Presidents of District Grand Lodge No. 1, in which society is also included the President of the District, pending his term. The roll of membership of the society and the years of service are as follows:

Dr. S. Waterman, 1853-54; Julius Bien, 1855-57; M. Thalmessinger, 1858-59; Dr. E. M. Friedlein, 1859-60; Abraham Emanuel, 1860-62; P. W. Frank 1862-63, Marx Wasch, 1866; M Putzel, 1866-67; Hon. Joseph Koch, 1870-72; Joseph B. Falk, 1872-73; Morris Goodhart, 1873-75; Solomon Sulzberger, 1875-77; Henry S. Herrman, 1877-79; Edward S. Goulston, 1879; Joseph Fox, 1880-82; Simon M. Roeder, 1884-86; Julius A. Levy, 1886; Hon. Joseph E. Newburger, 1887; Morris Adler, 1888; Myer Hellman, 1889; William

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A. Gans, 1890; Hon. Isaac Rosnosky, 1891; Hon. Henry M. Goldfogle, 1892-93; Samuel D. Sewards, 1894, and Joshua Kantrowitz. 1895.

The deceased are: Dr. J. Mitchells. 1851-52; B. Rothschild, 1852-55; H. Hildburghauser, 1857; Hon. Gerson N. Herrman, 1863-65; Henry Jones, 1865; Joseph Sulzberger, 1867-69; Dr. L. Elsberg, 1869; Hon. A. L. Sanger, 1882-84, and David Walter, 1892.

There have been but two Presidents of the District residing outside of the City of New York, namely, Edward S. Goulston and Hon. I. Rosnosky, both from the City of Boston. Mass.

The object of this organization is to advance the welfare of the District and Order, and several meetings are held during the year to discuss matters pertaining to the Order. There is also an annual banquet, which takes place immediately after the yearly meeting. The dues of the members are five dollars per annum.

All the members of the society, save Brothers Friedlein. Wasch, Thalmessinger, Herrman, Falk, and Brothers Rosnosky and Goulston of Boston, were present at the banquet which took place on Sunday last, at Victoria Hall.

Brother Waterman is nearly four-score years of age, and seems as chipper as a grasshopper. Brother Julius Bien, who has for nearly thirty years had the direction of the affairs of the Order, in his *semper idem* appearance, betrays his possession of the secret elixir of life; he has had the gratification of witnessing, under his fostering care, the spread of the Order into an international brotherhood. His enthusiasm in the cause gives the cue and encouragement to the younger Past-Presidents. P. W. Frank is still bristling with eloquence, and Brother Emanuel, whose term as President dates back thirty-five years, has lost none of his humorous and witty sallies. Brother Putzel, who is a veteran President of some thirty years, always maintains a dignified reserve. Judge Koch, who is one of the younger Presidents, though his term runs back to the seventies, is as enthusiastic as ever in the cause. His youthful, venerable head would make a beautiful design for a government postage stamp or a bank note. Morris Goodhart, ex-Justice of the Peace of Connecticut, is bound up in the Order's affairs, and waxes eloquent at a second's notice when B'ne B'rith matters are broached. Brother Joseph Fox, who was a President fifteen years ago, looks like a youth ready to be made a citizen, and the cares of a banker seem to keep up the rejuvenation. Brother Sol. Sulzberger, who was President a fifth of a century ago, is as full of love for the Order as he was when he wielded the gavel. He enjoys the distinction of being the only President who presided at a session of the Grand Lodge outside of the City of New York (in Boston, in 1876). Brothers Roeder, Levy, Judge Newburger, Adler, Hellman, Gans, Judge Goldfogle and Sewards are, so to speak, infants in the presidential line compared with Dr. Waterman, whose term dates back to 1853, and Brother Bien's, to 1855. All of them, how-

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ever, made their presence felt eloquently at the festive board. Brother Joshua Kantrowitz is a President in swaddling clothes, and will join the procession of Past-Presidents at the expiration of his term.

Bros. M. Thalmessinger and H. S. Herrman were unavoidably detained from the banquet, and Messrs. Goulston and Rosnosky, of Boston, sent their well-wishes. During the festivities, the affairs of the brotherhood were discussed, and the society determined to meet shortly after the meeting of the Convention, for the purpose of aiding in carrying out the work which that body will assign to the brotherhood.

The officers for the current term are P. W. Frank, President; Henry S. Herrman, Vice-President, and Wm. A. Gans, Secretary and Treasurer.

Editorial Note

THE HOLY ARK AN ELECTRICAL CONTRIVANCE

A German paper published recently an interesting article on electricity in ancient times, which well merits the attention of the scientific world, be it only for the ingenuity of statement. It says: What knowledge antiquity had of electricity, and if it had the art of applying it for practical purposes, is a question which has frequently been propounded, though no satisfactory answer has ever been given.

The physicist Lichtenberg has furnished good reasons for the theory that the Israelitish ark, constructed of wood and plated with gold inside and outside, from which the Lord issued forth, like a flame of fire, and killed the vicious individual who touched the ark, must be conceived as a Leyden battery which was charged by the rods with golden tops surrounding it, which absorbed the electricity of the air and conducted it through golden chains into the sanctuary. Since that theory has been advanced, the attention of science has been steadily directed to this question. Similar miracles like those in the sanctuary were wrought in the temple of Apollo at Delphi. Apollo repulsed the plundering Galatians with flashes of lightning.

Until now, the question has not been considered whether the inexplicable system of subterranean passages found at the recent excavations at Delphi, bore any relations to it. In Italy, there are also traces of the electrical art in ancient times. Numa Pompilius, it is said, taught the vestals the art of setting the sacrifices on fire by means of electricity, so that the credulous populace should believe in an immediate agency of the Deity, who accepted the sacrifice with favor.

Servius Tullius, who made a mistake when he wanted to exhibit

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to the people the "*Jupiter elicuis*" in the form of a blue flame, was killed by the experiment. The physicist Schweigger also endeavored to show that there existed electrical telegraphy in ancient time, and the facts are well established of cases of inconceivably rapid transmission of important information. If antiquity had known more of electricity and magnetism than we imagine, then the indications point to Egypt as the home of science, guarded carefully by the priesthood. As there were found there, a few years ago, wire connections between one temple and the other, without an explanation having been found for the purposes it served, it has at least been clearly shown that in the folds which were wrought into the masonry next to the temple-pylones (gates), lightning rods were put there in the form of high masts, plated with copper and gilded points, because inscriptions found inform us plainly in the picturesque language of the Orient of the fact.

In these newly-discovered facts, the explanation of the wondrous action of the ark finds much support, because Moses was initiated in all the science of Egyptian priestcraft, and the relations of ancient authors who point to the fact that the ancients knew the art of storing electricity, find a firm ground. Whether other excavations will further fortify the theory of Schweigger, remains to be seen.

LITERARY REVIEWS

THE JEWISH DIETARY LAWS. Treated for the first time, in their various points of view. Scientifically arranged, and critically examined, by Rev. Dr. A. Wiener, of Oppeln. Breslau Schlesische Buchdruckerei, Kunst und Verlagsanstalt von S. Schottlaender.

The dietary regulations of the Mosaic Code have played a most important part in the history of the Jews. To many, they are Judaism; to many they are ordinances that have outlived their usefulness. These laws have been the butt of ridicule as well as the objects of the highest praise. In these days of advanced sanitary knowledge, victories have been gained by the friends of these institutions, and a Dr. Dembo has enshrined himself in the temple of perennial love for the noble services he has rendered those who adhere to these practices. At a time when the Shechita question has been debated so greatly, attention has naturally been drawn to the Jewish Dietary Laws. Opportunely, therefore, does the above work appear on the scene. A volume of over five hundred pages full of erudition, ripe scholarship, the widest range of knowledge and profound research, it cannot fail to attract

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widespread attention and receive the favorable criticism of the world of scholarship. Dr. Wiener, the author, is eighty-four years of age, yet to his credit let it be said, his years have not produced in him the iron-bound conservatism, so frequently found in the aged. It is with the boldness of a young reformer that he states in his work: "I repudiate such doctrine," referring to the statement that the Talmud is as important in authority to the Jews, as the Bible." Such doctrine is only detrimental to the Jew for it lends a powerful weapon to the implacable anti-Semites. The Bible alone is the source of authority for us; the Talmud sometimes serves to elucidate and elaborate its teachings; sometimes it only envelopes in fog that which was clear and troubles the sweet waters of the sacred text. The Bible alone is our trustworthy guide and master; the Talmud can never be anything more than its disciple, an office it sometimes fills with intelligence and learning and at others with stupidity and gross ignorance. Therefore, we cannot stake our faith upon the Talmud." Dr. Wiener should have said more on the question of authority, but even this, considering the prevailing conditions in Europe, is daring and courageous.

The book deals with the dietary laws from five points of view; the historic, the religious, the antiquarian, the dietetic and the inter-confessional. It is divided, independent of the introductories and appendices, into eight chapters, dealing with: (1) "The Sinew that Shrank" (Nervus Ischiadicus); (2) Meat and Milk; (3) Fat and Tallow; (4) Blood; (5) and (6) Torn and Carcass (Trepha and N'bhla); (7) Unclean Quadrupeds, Birds and Fishes, and (8) Mixing of Foods.

In the first chapter he discusses the subject generally from all standpoints, showing clearly the different arguments supporting the system. He cites and discusses Prof. Hyrtel's opinion on the subject. He shows fully the position taken by the renowned Professor in regard to the anatomical part referred to in Gen. i. 32. In the end of the chapter he cites the opinions of a number of Talmudical passages on the subject and the position taken by the different Rabbis.

The introductory to chapter II. explains the significance of the law relating to meat and milk. He treats this as he did the Nervus Ischiadicus from the historical, religious and antiquarian standpoints and quotes Philo, the Septuagint and Josephus on the subject. He discusses the stand taken by the Mishna, the Mechilta and Gemara, and the observance of the law in Post-Talmudical times. The chapter concludes with a discussion of the views of the Karaites and a summary of the authorities. The third chapter treats of fat and tallow, and is discussed like the preceding laws. In this chapter the author quotes the arguments of Maimonides, and R. J. Albo in support of the institutions. The fourth chapter deals with "Blood," and in it

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the author reviews the opinions of Halevi, Maimonides, Gerson and other noted authorities. He records the attempts made by the anti-Semites to create prejudice against the Jews by a revival of the mediaeval blood accusation. He cites such authorities as Professor Neander, of the University of Berlin, Prof. Veith, of Vienna, and Dr. Delitzsch, of Leipsic as condemning the charge as a slanderous falsehood. The fifth and sixth chapters discuss the laws relating to the Carcass and also explain the grounds of the opposition of some of the Rabbis to advanced veterinary medicine. He compares the law of the Greeks, Romans, and surrounding nations on the subject and shows wherein they differ from the Jewish conception.

In chapter VII. the author discusses the Unclean Quadrupeds, Birds and Fishes, and explains the distinguishing marks of cleanliness according to the Bible, the Mishna and the Gemara. He comments upon the remarkable similarity of the dietary laws of the Book of Menu of the Hindus and those of the Pentateuch. A fact of scientific interest also brought out is that the theory of evolution as laid down by Charles Darwin was anticipated 400 years ago by the Rabbi J. Albo (Ikkarim IV., 11). He shows the superiority in practice of the Mosaic sanitary code to the Hindu, Parsee and Egyptian codes. He reviews the sanitary laws of the Greeks, Romans and Mohammedans, and shows they each rejected some animals as unclean, but in many cases they were different from those prohibited by the Mosaic code. In concluding he asserts that the antipathy of the Jews against human flesh is greater than that of any other race and declares the most ultra-orthodox Jew would a thousand times rather eat pork than human flesh and that if necessary a Jew would sooner submit to martyrdom than eat human flesh. The chapter closes with a glossary of citations from the Bible and the Talmud on the subjects discussed.

In Chapter VIII. the author shows the past and present views on the mixture of foods The Councils of the Christian Church forbid Christians to eat at the same table with Jews, and thus dietary laws enter among the causes of the wall which grew up between Jew and Gentile. In concluding his work he reviews the labors of the Rabbinical Convention in Frankfort-on-Main, in 1845 and the labors of Drs. Fürst and Geiger for the reform of the dietary laws.

Dr. Weiner is certainly the first writer in any modern language who has seen the necessity of dealing with this subject historically and scientifically. He has displayed the acumen of a lawyer, the high idealism of a philosopher, the critical sense of the historian, as well as the exalted spirituality of the religionist. The most amazing feature of the work is the world-wide knowledge the author evinces. The mighty tomes of history are all opened to illustrate his sketches. Never does he forget that comparative religion will aid his one purpose to show the wisdom of the dietary laws, and everywhere he gives a mass of information that is simply astonishing.

In the spirit of the reformer he has conceived his work, and in this spirit he appeals for the convocation of authorities, a lay synod, to reform the food laws. He enumerates many serviceable reforms that

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might be introduced. but with especial emphasis. he calls for the abrogation of many. nearly all, of those minor customs. of purely Talmudical origin, which he thinks serve no purpose and are only the remnants of a would be priestcraft. No exhaustive treatise has ever been published on the Jewish Dietary Laws, with the exception of the report of the Commission appointed by the third Rabbinical Conference held at Breslau, written by the late Dr. Einhorn and published in the *Sinai.* which report was, however, never submitted for action to any of the subsequent conferences. Of this report. learned and exhaustive, the author seemed not to have been aware though he refers with great commendation to an article on the dietary laws published by Rev. Dr. K. Kohler in the *Jewish Times* in 1872. If there is any fault to be found with the book it is the lack of translation of the references to Greek authors, and of the numerous quotations from Talmud and other Rabbinical works. which may prove discouraging to the lay-students of the book. However, the book is the most thorough treatise on the Jewish Dietary Laws we have yet seen, and the learning and reputation of its author make it a most important acquisition to the literature of Jewish beliefs and customs

LITERARY NOTES.

Public Opinion, one of the most interesting publications, which furnishes week after week the most valuable selection of articles from the most noted daily and monthly journals of this country and abroad, reflecting the opinions of the press on all the leading questions of politics, social events and scientific progress, has removed its publication office from Washington to the City of New York, at Clinton Hall, Astor place.

It is to be regretted that our brother Adolf Kraus, of Chicago, who has been at the head of the *Chicago Times* and, as its editor, has established an enviable reputation as a writer of merit and judicious editorial manager, has retired from the field, as the *Times* has been merged with the *Herald* and will henceforth be known as the *Times-Herald.* Mr. Kraus will, no doubt, be heard from again in the journalistic arena.

I. Kauffman, in Frankfort-on-the-Main, has one of the richest assortments of Hebrew and Jewish literature met with in any part of the world. The latest catalogue published contains nearly eight hundred numbers of books required by the scholar as well as the lover of Jewish literature. Bibles and commentaries of the Bible, editions of the Shulchan Aruch and emendations; history, biography, bibliography, geography, periodicals, dictionaries and belles-lettres, are well represented and at acceptable prices. The catalogue can be obtained by applying to the firm.

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Occasionally the wisdom embodied in Talmudical jurisprudence, or rather, in the administration of justice, prevailing among the Jews and recorded simplified and expounded in the Talmud, find public recognition in the scholarly works of eminent jurists; but, it is rarely that a judge takes occasion to call attention to it in decisions rendered from his seat on the bench. We note, therefore, with satisfaction the opinion of Justice Gaynor, in the case of the People vs. Stephenson, reported in Misc. Reps., p. 142. The Judge said:

"It was the duty of the learned trial judge to instruct the jury, clearly and ungrudingly, in behalf of the defendant, "that in case of a reasonable doubt whether his guilt is satisfactorily shown, he is entitled to an acquittal." Code Crim. Proc. §389. This safeguard of persons accused of crime is not peculiar to our law, but substantially existed in the Roman law, and also in the Jewish, which probably constituted the most minute and scrupulous system of criminal jurisprudence which ever existed.

PUBLISHERS' NOTES

TO OUR READERS.—Every purchaser likes to deal with leading houses. The advertisers of THE MENORAH easily take first rank and as such deserve the patronage of our readers. When buying there, please mention that you saw their Advertisement in THE MENORAH.

SOUTHLAND IN SUMMER.

"O, whither the way to Arcady, to Arcady,
Where all the woods are merry?"

The American finds his Arcadian woods and pastures in the place where he gets farthest away from the glare of the pavements and brick walls, and the noise of the streets, and secures in their place plenty of rest and quiet.

These are most completely provided where the air is pure, the country virgin in its freshness, and the quiet of the mountains is unbroken, save by the plashing of brooks or the call of birds.

They are not found along the pathways that are most trodden by the searchers after summer rest or summer pleasures, but lie along the rolling meadows of Blue Grass Land or along the Palisades of the Kentucky, in quiet Shaker village or in stately Southern watering-places.

They are most readily reached over the magnificent system of the Queen and Crescent Route.

The mountainous region of Tennessee, weird, and belonging to the peculiar people of whom Craddock has told the world, is full of delightful resting-places, and modern hotels have wedged themselves in among the

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quiet coves or raised their turrets on the high points of the everlasting hills.

The facilities for reaching these places have improved each year, and the pleasant drives around each of them are fast making themselves famous through the increasing crowd of visitors. And yet, best of all, they are as fresh and untrampled by the masses as could be wished by the searchers for quiet and rest. Virgin forest touches the edge of laughing waters, and mountain views include mile after mile of unbroken ranges of hill and valley, "cove" and "mounting," in ever-recurring floods of light and delicate changes of mysterious coloring that can be equalled nowhere else.

You may travel on the Queen and Crescent trains to the Falls of the Cumberland, or to Burnside, on the same river, where the General of that name had his base of supplies during one of his campaigns, and where nature has brought much riches into small compass. Or you can go to Rhea Springs, Tennessee's great watering-place, or to Oliver Springs, her younger sister.

The great battlefields also invite a visit, and Chickamauga, Lookout Mountain and Mission Ridge are all near at hand.

To the dwellers in the far South, the same reasons that lead the Northerner to go to these resorts for his vacation will appeal to them. If they desire to stop near home, the stateliness of Alabama White Sulphur, or the waters of Stafford's Springs, or the curative powers of Cooper's Wells are at their door.

To him who has gone north over the Queen and Crescent Route to eastern resorts, the same handsome equipment, short line and convenience and quickness of schedule that the Queen and Crescent has heretofore given him is his again.

If he desires to cut down family expenses (and full many are glad to hear how it may be done), he should make inquiries of his ticket agent as to the facilities offered him should he stop at one of the many delightful places on the Queen and Crescent. Mr. W. C. Rinearson, Cincinnati, Ohio, is the General Passenger Agent of this great Southern line. Ask him for illustrated and printed matter. He is glad to send it.

CASTORIA—Is the children's panacea and the mother's friend. Mothers will consider that no medicine should be given to a child without their full knowledge of its real character. Castoria is purely vegetable, and a list of its ingredients, which are familiar and harmless, accompanies each bottle, and form the best possible remedy for children. Castoria is a standard prescription of a distinguished physician, as a result of thirty years' observation and practice. Doctors prescribe it, journals recommend it, and more than a million mothers are using it. It is pleasant to the taste and absolutely harmless.

PERFECTION IN CAKE-MAKING.--Housekeepers frequently wonder why it is that they cannot make biscuit and cake that are light and palatable

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and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Baking Powder. Where this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuit, cakes, and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder, we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

ECONOMY, HEALTH AND CLEANLINESS, are the good qualities which are to be had, along with the accompanying comfort of the "Graves Patent" Portable Steam Radiator, which affords many advantages over other means of heating a home. It is highly ornamental and can be moved about at will requiring but little attention and no coal. By addressing the National Wrought Steel Mantel and Metal Co., whose advertisement appears in the advertising columns of THE MENORAH, you will receive pamphlet giving full particulars.

A BRAIN FOOD.—For relief of brain fatigue, sleeplessness or all bodily ailments, physicians recommend Crosby's Vitalized Phosphites which is not a patent medicine but a food for brain and nerves. Thousands of overworked men and women have thanked the compounder of this preparation for their improved health. Vitalized Phosphites and Crosby's Cold and Catarrh cure another valuable preparation, can be obtained of all leading druggists, or from F. Crosby & Co., 56 West 25th St., New York.

FOR OVER FIFTY YEARS—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

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THE CONVENTION OF THE ORDER

THE Sixth General Convention of the Order B'ne B'rith will be held in the city of Cincinnati, beginning on the 28th of April. Delegates from the seven District Grand Lodges existing in the United States meet in fraternal union to consider the condition and progress of the Order and confer upon the measures called for by the greater dimensions which the Order is assuming, with which an increase of influence and usefulness is going hand-in-hand. From a purely national organization, the Brotherhood has grown into an international union, without having changed its basis. Its soul and life has been from its very inception the distinctively American principle of self-assertion, dependence upon one's own energy and resoluteness to win an honorable place in the social household. This position cannot be won, however, without the moral stimulus which religion alone confers, and which must be roused to activity to become a living factor in the building up of the higher status demanded of the modern citizen. This is the basis of the organization at this day yet, and to it must be ascribed its wonderful success, the hold which it gains upon the sensible, intelligent members of the community, and the enthusiasm with which its principles and teachings meet abroad.

The position of the Jew in the world is peculiar and unique. Dispersed all over the world for nearly two thousand years, the Jew has identified himself with the national aspirations of every nation on the face of the earth, and become an important element in every political and national change which gradually produced our present political constellation and created our present civilization. Active agent as he was, he never became an integral part of the nation with which he identified himself, and was ever kept

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at arm's-length, whenever he tried amalgamation, without surrendering his conscience and honor by the abandonment of his faith However weighty the voice of men like Abarbanel in Spain, of Joseph, the Duke of Naxos, in Turkey, and numerous others in the councils of different governments were, they were always looked at with the eye of prejudice. Even when Jews who had gained high, dazzling positions had nominally changed their confession and joined the dominant church, they were simply called converted Jews, which did not even save them from the dungeon and the *auto da fe* of the Inquisition. Disraeli, Boerne, Heine and many others have gone down into history as converted Jews, and that charge is potent enough to refuse to one of the greatest of Germany's lyric poets a place upon which to erect a monument. Even in the cosmopolitan city of New York, the metropolis of the non-confessional United States of America, influential voices are heard against the erection of a monument to Heinrich Heine, apparently on other grounds than anti-Semitic feeling, but which is perceptible enough as the under-current. That the prejudice against Jews who stubbornly and stiff-neckedly refused to accept the invitations of the Franciscans, Capuchins and monks of other clerical brotherhoods to worship at the shrine of their Church, extended out of pure commiseration for their unregenerated condition, should have strangely moved the religious minds of the Church in the Middle Ages, is sufficiently intelligible, but that in this age of ours, where religious sentiment of the ecclesiastical sort is too shallow to move the masses, the current of intolerance and prejudice should run so strongly as to stir up the educated and uneducated masses against the Jews, is difficult to grasp. The explanations offered by political economists and enlightened thinkers of race antipathy and competition in the struggle for existence in which some Jews have been exceptionally successful, hardly account for this phenomenon. Our belief in the dispensation of a Supreme Ruler of the destinies of mankind must lead to the conclusion that it is within the design of a special Providence that Jews should always have been the butt of antipathy, and

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that it is part of the mission of the Jews to fulfil the destiny assigned to them, in that way peculiar and beyond our comprehension. Are we not strongly reminded of the words of Isaiah, speaking of Israel: "Yea, he grew up like a small shoot before him and as a root out of a dry land; he had no form nor comeliness, so that we should look at him, and no countenance that we should desire him. He was despised and shunned by men; a man of pains and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not But only our diseases did he bear himself, and our pains he carried, while we indeed esteemed him stricken, smitten of God and afflicted."

Is this not a wonderfully drastic and accurate position of the Jews among the nations, of which nothing has been changed, not even in this enlightened era of ours? Were nothing else to testify of the divine mission of Israel, the unparalleled endurance, perseverance and persistence during all the periods of tribulation, persecution and suffering would proclaim with a voice of thunder that, without a conscious or unconscious conviction of the final victory of the errand upon which Israel was sent forth, this miracle of its existence would have been impossible.

But there are outside of Israel voices which testify to the evidence of Israel's mission as written in the history of the world. We will refer here only to one of the greatest historians whom this age has produced—to Leopold von Ranke. He writes in the last work which his genius produced, in his "History of the World," as follows:

"The Mosaic idea looms up upon the isolated peaks of Sinai, which remained free from all telluric inclinations, and wherein there is nothing between God and the world.

"If, then, with the Egyptians and Babylonians everything is due to the inborn forces of the sun, the stars and the earth itself, it is different where Jehovah appears as the Creator of heaven and earth, as the Maker and Ruler of the world. Everything is focused in the creation of man If with the Egyptians man, as it were, descends from the sun, not as a creature, but as a product, it is the same in the

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Babylonian cosmogony, where the divine element in man comes into existence only by the blood of a god spurting accidentally down upon earth. All creatures are alike to man. Different is it in the Mosaic cosmogony. Elements, plants and animals are called into existence by the will of a Supreme intellect, who also creates man in His own image. The difference is immense. The God, extraneous of the world, makes His appearance. He appears in the fire, but He is not the fire; He appears in the voice heard. . . . Under the immediate protection of God, the life of the individual man steps out of nature with all the rights upon which civil order is based. Has not from the conception and need of the security of life and property been evolved all that which modern states call their constitution? The Mosaic state involves an opposition to that system of royalty which claims emanation from the Deity—in fullest and strongest contrast with the Egyptian idea. A more sublime inauguration of moral life in human society cannot possibly be imagined. If Egypt looms up as an important factor, it consists in the production of the direct contrast to the life and manners of the emigrants. In the simple progress of a national nature-worship, there would have been no history of the human race to record. This history gains ground and soil only in monotheism, which divorces itself from nature-worship. It lays the foundation of a civil organization, which keeps aloof from all force and violence."

Whether in writ or word; whether as carriers of intelligence and ideas from one nation to the other; whether as interpreters of the thoughts of philosophers, scientists and thinkers of the East to the nations of the West; whether as messengers of the Word of God to mankind, embodied in that most marvelous of all literary productions, the Bible—the Jews have borne the brunt of battle in the gigantic struggle for liberty, manhood, right and justice, through which human society has gained the light of civilization out of the preceding ages of paganism, brutality and barbarism to modern civilization.

In the true conception of Israel's mission as torch-bearers

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of civilization lies the aim which the Order of B'ne B'rith is pursuing. The stature of man is not measured by bodily height, nor by brutal strength, nor by the wealth which he controls, nor by the numbers which obey his command, but by the moral purity of his soul, by the intellectual superiority which impresses his fellow-beings with the conception of a life of truth and righteousness worthy of the divine source from which man's intellect springs; and it is to a stature of these qualities that the Order desires to elevate its members by training and education. No small task this, nor one to be accomplished in a time foreseen, but sublime enough to be striven for and worked for. The old sages of Israel said: "Thou mayest not complete the work, but thou art not free to shake it off." It must be sufficient if the Order can point the way and train one generation, which in turn will carry on the work in the next and the next generation, and thus pave the way for a more enlightened Jewish community, for a greater multitude of educated Jews of loftier moral conception, for a compact community which has a proper conception of the mission which every one of its members has, of a congregation spread all over the world which proclaims manhood—the independence and rights of man. Yes, therein lies the pivotal point of the Order's purpose. To unite Israelites for the advancement of their highest interest, which is equivalent to saying the highest interest of mankind, the highest interest of civilization. This is in perfect accord with Israel's religion, Israel's tradition, Israel's life-work. There cannot be the slightest difference of opinion in this between one Jew or the other, between the adherents of the school of asceticism and the school of Reform Judaism. Toward this end all can work in closed rank, shoulder to shoulder, and be just to their conscientious conviction, however far apart they may be in the practice of religious forms. This is best illustrated by the harmonious working of our brethren in the Orient, of our brethren in Germany and Roumania, where the brethren who worship in synagogues conducted according to rites come down since ages, differing and clashing with each other, meet in the lodge-room and

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co-operate for the furtherance of the principles which we inculcate.

It is only since the Order stepped beyond the American border line that the true mission of the Order became more lucid as to its true purport and object. We might almost say that in this there is a slight resemblance to the mission of Israel itself. Confined within the borders of its patrimony, within Palestine, it could never wield that influence upon the development of civilization which evidently was inseparable from its pilgrimage. Nor could the Order of B'ne B'rith have carried out its true mission without going outside of the land of its nativity and establishing its colonies on other continents. It is due to that far-seeing, clear-minded leader of the Order, who has stood at the helm since the first Constitutional Convention was held in New York, now more than a quarter of a century since, Brother Julius Bien, that practical steps were taken to plant the flag of the Order upon European soil. At once the Order gained active missionaries. With zealous enthusiasm and unmeasured love the young disciples took the work in hand and in an incredibly short time more than twenty lodges were organized, composed of some of the most devoted and loyal lovers of Judaism, men representing every shade of opinion and institutions created in harmony with our ideas and teachings. There were young men, estranged from the communal work of the synagogue who were taught in the lodge room that Judaism had a soul which could not be affected by the observances insisted upon by one class, and there were these very teachers of traditional religion who found that they could well work hand in hand with their non-observing brethren and, instead of injuring the faith, they could awaken the divine spark, aglow but slumbering.

And from there the missionaries carried the message to the Orient, to Egypt first, where in slavery our ancestors learned to appreciate the priceless treasure of liberty. Our message was borne by a noble son of Israel who devoted his life to the interests of his brethren, who labored for them incessantly and whose premature death was mourned by

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thousands of afflicted hearts, Brother Sigismund Simmel. It was no easy task which he undertook, to go to Egypt and promulgate there a doctrine which many eyed with suspicion as novel, an innovation and even revolutionary. But he succeeded after a hard struggle, and from there bore the seed to Israel's ancient city of glory, to Mount Zion. The seed sprouted and bore excellent fruit and is no doubt destined to cause the rejuvenation of a community which has thus far subsisted upon the alms contributed by the charitable all over the world, and which, instead of being a queen, is dragging along the precarious life of helpless pauperism. The Convention will be made acquainted by official documents with the splendid work doing there and with the plans drawn by men of intelligence, education and a practical turn of mind, which will speedily create new life in that forlorn community. The parole there must be the same as here, as everywhere else—train the young, and the future is yours.

To Roumania the message of the Order was carried by that enthusiastic apostle of the principles of the Order, Brother Benjamin F. Peixotto, when he went there as the representative of the United States in the advocacy of humanity and toleration. He founded the Society of Zion, and his name is inscribed in the sentiment of undying gratitude which the downtrodden sons of Judah entertain for him still, and which, as a sacred heirloom, will be transmitted to the latest generation. Brute force is no longer applied in the land of Bratiano, but the persecutions are continued with systematic refinement and more deadly effect. The Jew-baiters there are also familiar with the axiom that the future belongs to the growing generation, and it is upon that generation they point their poisoned arrows. They passed laws for the exclusion of the children of Jewish parents from the benefits of public school education. Were they to succeed in keeping the minds of Jewish children in dark ignorance, they would realize what they aim at: enslaving anew the Jewish population. It is here that the great usefulness of the Order into which the Society Zion has been transformed, is exhibited. With admirable sagacity, energy and heroic

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self-sacrifice the Sanhedrion, as the General Committee of the Grand Lodge is named, came to the rescue, established schools, in which efforts they were assisted by their brethren in other countries and noted philanthropists.

The Order thus making steady progress and constantly keeping in view the principle of implanting the axiom of self-help in the minds of its followers, the Cincinnati Convention will have to take a wider view and perfect legislation suited for the new condition for what we might call "the greater Order B'ne B'rith." Provision must be made to carry institutions already established to greater perfection, to enlarge their sphere of usefulness and to bring the brethren of the Order dwelling in different zones into closer communion, at the same time providing for the greatest latitude in working out the problems before each locality. Much as the Jews are scattered, their hearts throb in sympathy with the fortunes or misfortunes of their race whether the event, causing the one or the other, takes place in India, in Russia or in any part of Europe. And as they are held responsible by the world for the acts, graceful or disgraceful, committed by an individual member of the race, they should present a solid front in defence of their honor, their rights and their religion. In Germany and Austria, societies have lately been formed in defence against the attacks of anti-Semitic ruffians. This is as it should be; formerly the Jews there were afraid of forming associations of that kind fearing the reaction that might be caused by the charge of clannishness. It is useless to heed an objection to the formation of such societies. Whatever the Jew may do to demonstrate his willingness to identify himself with national aspirations and to assume full charge of the responsibilities of citizenship he can not escape the ostracism of society in general and find the doors barred against him. At best, the Jew occupying a prominent position in sciences, in arts, in finances, in literature, will be tolerated, but never treated as equal Why should he not then close his own ranks and resolve to perform all the duties of the modern citizen, to take his share to the fullest extent in the social household, contribute his best toward advancing

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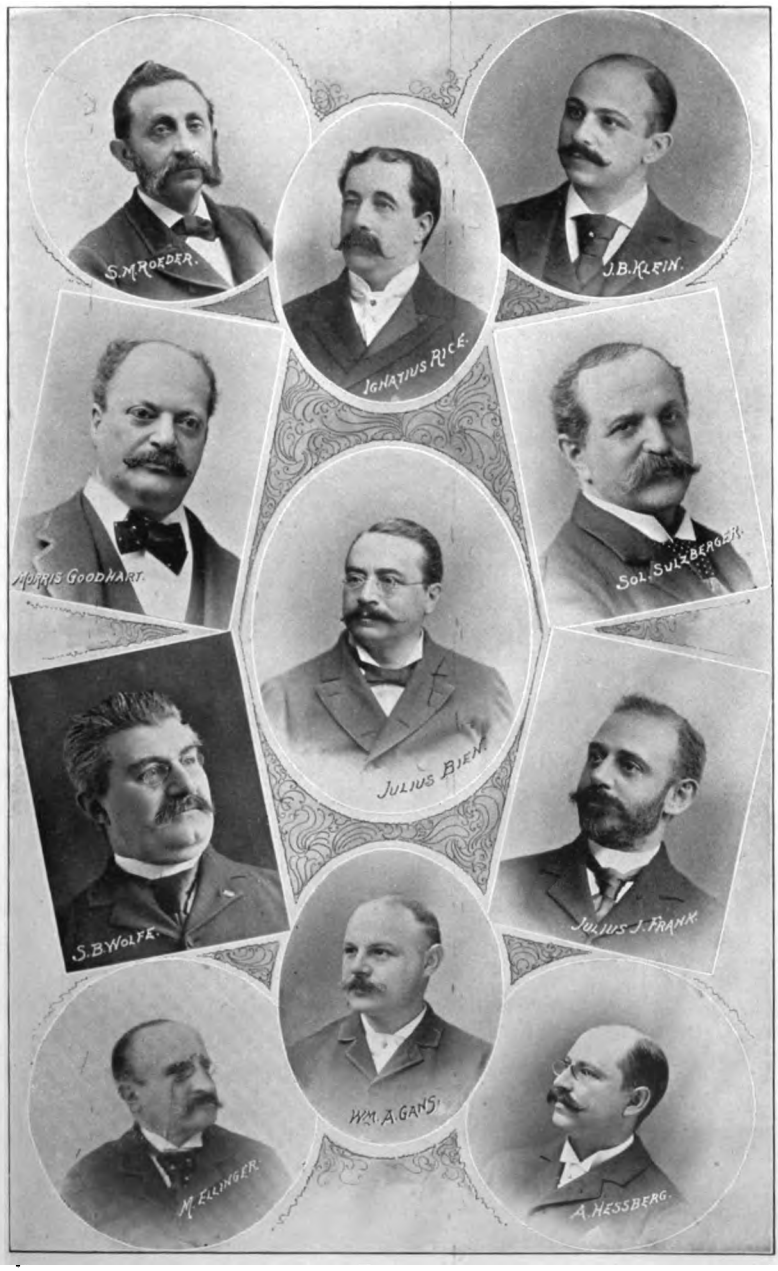

DELEGATES OF DISTRICT GRAND LODGE NO. I. (GROUP I.)

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the highest interests of civilization and at the same tim claim, and never cease to claim, his rights as an equal with the best, until these rights are conceded in the fullest measure. This can only be accomplished by the co-operation of all in favor of all, and by making the cause of the individual the cause of all. If we succeed in awakening this sentiment in the minds and hearts of a large number of our co-religionists we have gained a great step toward attaining emancipation without reservation, to be realized only in the distant future. It is here, on the soil of freedom, amidst a population who love liberty for the blessings it conveys and who will quickly respond to any efforts quickened by conscious manhood and noble manliness. That sentiment must be cultivated, therefore, to the highest degree in the minds of our brethren here, in order to be actively transferred to our brethren abroad. Even our charities and charitable institutions are based on this principle. We want the beneficiaries of our charities to be participants in their maintenance and thereby remove the sting which every charity bestowed carries with it, and transfer them into a sort of mutual caretaking. As long as the learned and studying Talmudists of Jerusalem depend solely upon the alms of their brethren dwelling outside of Palestine, they will remain a degraded community bare of self-respect. Raise a community there that will teach the strong men and the growing adults to handle the implements of agriculture and industry, and you will soon remove the ban of pauperism. This pauperism of the majority of Jewish people living in Jerusalem, is a disgrace to the Israelites of the world, and can not be mitigated by the odor of saintliness with which it is cloaked. And if the Order points the way out by practical illustration, it has done a great deed toward rescuing the good name of Israel.

Great encouragement for the future of the Order, its higher development, increasing activity and zeal, is found in the material composing the present Convention of the Order. Of course, the Districts entrust their mandates to the best representatives of the zeal, the intelligence, the culture, the love for the attainment of a higher ideal, found

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in the District And running over the brief biographical sketches of the various candidates, it will be found that they are composed of the very flower and manhood of the Jewish community—young men in the very zenith of life, a majority of them natives of the country, and representing the highest positions of trust and honor in the community. Judges, prominent members of the bar, aspirants for still higher positions, honored by the general community, in which they are looked up to as social leaders, they burn with an ardent desire to lend their aid toward ameliorating the condition of their brethren, to lift up those that are weighed down by the burden of inferior social condition, and are actuated in this noble zeal by the light which radiates from Zion, by the holy enthusiasm for the religion which they still prize as their most precious heirloom.

No fear of the Order being orphaned after the old leaders shall have passed away. Young and vigorous hands; active, courageous and enthusiastic captains will continue the work and carry it to the highest fruition. It were almost criminal to increase the interval between the assemblages of the Constitution Grand Lodge; it could not help but have a depressing effect upon the enthusiasm of the representatives of the great ideas which the Order nourishes; it would dampen their zeal, because they would have no opportunity to meet each other face to face and draw from a personal, fraternal intercourse the inspiration needed—which every lofty purpose, every ideal object must have, in order to flower into practical accomplishment. Whatever is done in each individual district is part and parcel of the incentive furnished by the Order at large; and this incentive is matured and intensified at every meeting of the representatives of the Order. Nor should the Order neglect to take position regarding the questions that affect the worldly condition of the Jews the world over. Representatives of the best elements and instincts, the culture and intelligence of American Israel, the voice of the Order should be heard wherever religious fanaticism, at home or abroad, raises its venomous head and attacks the Jew, on account of his race,

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or vilifies the Jewish religion—the honor and character of the Jew. It is time for the Jew to step out of his position of false modesty and reticence and ally himself with the friends of an enlightened humanity, who, thank God, are found everywhere in this country, and assert before the world the rights to which every man is entitled as his inalienable birthright.

The defenders of right and justice may, for the time being, be in a minority, but the voice of justice is, in the end, stronger than the might of the tyrant or the intolerance of the masses, and will finally come out victorious, though it may take centuries until the battle is won. But let the voice of righteous indignation ring out clear and distinct against the violation of the rights of man, and it will penetrate the ears and hearts of conscience-stricken humanity.

Five years is certainly not too long for the voice of the Order B'ne B'rith to be heard, and we feel confident that every representative will feel anxious to have the interval between one convention and the other rather made shorter than extended. It is safe to assert that the Convention will not be behind its predecessors; but will add—by its sagacity, its wise counsels, its statesmanlike vision, its enthusiasm for the outbuilding of the Order, the extension and widening of its scope—to the honor and glory of Israel and the honor and glory of Israel's religion, upon which it is built, as upon an adamantine rock.

Delegates to the Constitution Grand Lodge

Cincinnati, 1895.

DISTRICT NO. 1.

Mr. ISAAC ROSNOSKY, son of Henry and Zelda Rosnosky, was born of poor parents in Wollstein, Prussia, November 26, 1846. He received his education in the public schools of his native country, which admirably fitted him for public service. On coming to this country, he engaged in the clothing business, and has been successful. He served no less than seven terms in the lower branch of the Boston city government, and was distinguished in that body by his persistence and readiness in debate.

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In 1880, Mr. Rosnosky was elected a member of the Legislature of Massachusetts, and served on the Committee of Public Health. In 1891, '92, '93, '94, he was again elected to the same branch, serving on cities, railroads and finance committees respectively. In advancing his own religion, he has taken many steps forward, being elected twelve times to the office of President of the largest Jewish congregation in New England, and is still holding that office. He is a philanthropist, as is shown in his good work for the poor and uncared for, while serving as a Director of the United Hebrew Benevolent Society. He is enrolled as a member in a large number of lodges and societies, the foremost of which is the B'ne B'rith. In this Society his efforts and labors were rewarded by his being elected Grand President of District No. 1.

ADOLPH HIRSH is a native of Pilsen, Bohemia, and is 42 years of age. He came to this country in 1863, and located at Chicago, where his brother, Morris M. Hirsh, then one of the influential merchants of that city, took charge of his education. Subsequently he engaged in the business of Stein, Hirsh & Co., and later on he came East, taking charge of the Eastern branch as partner of the firm. He established the firm of Heller, Hirsh & Co., with branches in several cities of the United States and Germany. He joined the Order in 1876, affiliating with Henry Jones Lodge, and since then he did yeoman's work in the service of the Order, assuming any charge in which his business tact and sagacious advice were of help. He was elected member of the General Committee in 1892 and again in 1893.

MORRIS GOODHART, representing District No. 8 in the Court of Appeals, is a native of Amsterdam, Holland, and came with his parents to this country at the age of eight years. He studied in the schools of Hartford and New York, and graduated from Yale College in 1867, with the degree of LL.B. He was admitted to practice in the courts of the State of Connecticut, being the first Jew admitted to the Bar in that State.

Brother Goodhart joined the Order in 1861, affiliating with Horeb Lodge No. 25 of New Haven. He quickly passed through the various offices, and in 1874 he was elected Grand Aluph, or President of the District Grand Lodge. In 1876 he was elected President of the B. B. Benevolent Society, and he was instrumental in securing the passage of an act of the Legislature, which merged the Society into the Grand Lodge, by which the building of the B'ne B'rith Home at Yonkers was made a possibility. He has been a member of every convention of the Order since 1868, and in 1879 he was chosen a Member of the Court of Appeals.

The Convention of Richmond honored him by the selection of Chairman of the Committee on the Semi-Centennial, and, as such, he discharged the arduous and responsible duty with great tact and circumspection. He devoted his time freely to the task before him, and his skill as an organizer and his tact in handling the numerous committees working under him, largely contributed to accomplish the great success achieved, earning for him the plaudits and the grateful recognition of the entire brotherhood.

He is also a member of the various fraternal and charitable organi-

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zations, and has devoted much time and labor to the building up of the Hebrew Sheltering Guardian Society (Orphan Asylum), of which he was recently elected President.

He is a prominent member of the New York Bar, and is greatly reputed as an accomplished and magnetic orator.

JACOB CANE was born in Zushen, near Hesse-Cassel, in 1846. He came to this country in 1861, lived for seventeen years in the State of Vermont, and since then in New York City. He has been engaged in active business for the last twenty-eight years, and has been a member of the Masonic fraternity, and for the past twenty years belonged to Mount Sinai Hospital. At the present time, he is a member of the Executive Committee of the U. S. Grand Lodge F. S. of I.; Vice-President of the Home for Aged and Infirm, I. O. B. B., and has been an active member in all societies with which he has been connected.

ELIAS SOBEL was born about fifty-six years ago in a small town of the Province of Posen, where his grandfather was rabbi of the only congregation in that town. His father, Nathan Sobel, was a furrier by trade, and after Elias left the Hebrew Public School of his town he learned the trade of his father at his father's home. As a youth of eighteen he came to America where his three married sisters were living, and after being in New York one year, working at his trade, he sent for his parents, brothers and sisters, and resided with his parents until his marriage. After working at his trade for five years, he started a clothing business at Greenwich and Dey Streets, in partnership with his brother Philip, under the firm name of E. Sobel & Bro., and carried such on for three years when his brother Philip left the business and Elias Sobel continued. He is a prominent member of Congregation Shaare Zedek (Henry Street Temple), and was elected five years as a Trustee of the same, and when in 1891 the Temple erected its new and beautiful edifice, he was appointed Chairman of Building Committee and as such erected the most beautiful temple down-town. He is also a member of I. O. F. S. of I. and a member of the Endowment Committee of the Order.

JULIUS HARBURGER has represented his lodge in the Grand Lodge for a number of years and his fiery eloquence has always left a deep impression. He is eminently a fraternity man and occupies now the position of Grand Master of the I. O. F. S. of I. As a public officer, having served as Clerk of one of our District Courts of the City of New York, he earned the unexceptional encomiums of the judges and the press for his scrupulous correctness in the conduct of his accounts and records. He has lately been honored by the appointment as one of the Commissioners of Excise.

I. J. SWARTZKOPF, a comparatively young man, is, nevertheless, an old member of the Order, and also a society man of great activity. He represented his lodge in the District Grand Lodge for a number of years, and in the I. O. F. S. of I. was elected Grand Master of the District. He is a speaker of great force.

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MORITZ ELLINGER is a native of Furth, Bavaria. He came to this country in 1854 and joined the Order in 1857. At the first Constitutional Convention he was elected Secretary, and subsequently Secretary of the Executive Committee which he filled for two consecutive terms. He has been an active member or the Order, instituted as representative of the Executive Committee District Grand Lodge No. 7, at Memphis, Tenn., and also the Deutsche Reichsloge of Berlin, the first lodge in Germany. After the death of the lamented Benjamin F. Peixotto, he assumed editorial charge of the MENORAH, and he also conducted the foreign correspondence of the Executive Committee for a number of years.

IGNATIUS RICE, a native of Bavaria, came to America at an early age and by dint of great energy and perseverance succeeded in establishing an industry in which he commands a leading position. A member of Mount Sinai Lodge, he has shown much devotion to the Order; was elected one of the Governors of the Home, in which capacity he has expended time and labor and has rendered appreciable services.

ALBERT HESSBERG was born in the city of Albany on the 13th of December, 1856. When a lad of six or seven years, he was sent to the public schools of the city, where he was carefully instructed in the elementary branches and where his literary taste was happily fostered. As he grew older his common school instruction was exchanged for several terms in the Albany High School, within whose walls so many young Albanians have received excellent educational advantages.

On finishing his academical course at the high school, he entered the law office of Peckham & Tremain, the firm being then composed of the Hon. Rufus W. Peckham, now one of the Judges of the Court of Appeals, Hon. Lyman Tremain, and his son Grenville. This firm was everywhere recognized as one of the most prominent in the State, and its business was very large and of a notably varied nature. Young Hessberg was very fortunate, indeed, in being brought under the instruction of such able teachers and consummate lawyers, and he was not slow in acquiring ample knowledge of legal science. He brought his active, studious nature to the close investigation of the many branches which pertain to a higher judicial education. And in order to qualify himself more thoroughly for the work before him, he remained several years with this firm, acting as its managing clerk. In January, 1878, Mr. Hessberg was admitted to the bar at the general term in Albany, at the first, written examination under the new code of civil procedure.

During the year 1878, death closed the career of both the Tremains, when Rufus W. Peckham associated with himself S. W. Rosendale, who served as Attorney General of the State of New York, and Mr. Hessberg, who had so recently begun his course as a promising young lawyer. The firm of Peckham, Rosendale & Hessberg maintained a high reputation and did a large and lucrative law business as long as it existed.

In the winter of 1884 Mr. Hessberg was named by the Common Council one of the commissioners to draft new laws and ordinances for the city of Albany, and in 1892 was re-elected by 6,000 majority.

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As a lawyer, Judge Hessberg practiced quite extensively as well as successfully in all the courts of the State. Earnest in his public pleadings, deep in his research in the wide domain of legal science, ready in debate, and with a supreme desire to give the true interpretation of the law on all intricate points, he has been justly recognized as one of our brightest young lawyers.

Mr. Hessberg is a director of the Park Bank of Albany; trustee of the Albany City Savings institution; president of the Watervliet Turnpike and Railroad Company· manager of the Society for Providing a home for the aged and destitute Israelites; vice-president of the United Charities Organization of Albany; one of the managers of the University Centre; member of all the leading Albany clubs, and an officer of a number of the leading Jewish organizations of Albany. For many years Mr. Hessberg has been an active member of the order.

S. M. Roeder was born in the small city of Graetz, in the Grand Duchy of Posen, in Prussia, on April 23, 1844. His father was one of the first Hebrews appointed by the government of Prussia to teach the classes of the common school in Graetz, in which Jews and Gentiles intermingled and were instructed in the same class. He died when Roeder was but barely four years of age, and his mother removed her family to her native place, the city of Posen. She was a highly educated woman, and though under the circumstances, poor in purse, did all possible in her power to give her children a fair education. Brother Roeder graduated from the Realschule (erste Ordnung, a collegiate institution), at the city of Posen. When twenty years of age he came to the United States. After a residence of about four years he began the study of the law. Not having the means to defray the expenses of attendance at a law school, and religious scruples preventing him from working on the Sabbath, he was compelled to study from text books and consulting reported decisions of the Courts. On the 15th of November, 1870, after due examination, he was admitted to the bar as an attorney and counsellor-at-law and ever since has practised law. In 1869, he joined the noble Order of B'ne B'rith by becoming a member of Maccabee Lodge No. 71. He passed the chairs in said lodge, and a few years thereafter was elected Second Vice-President of the Grand Lodge. During the years 1884 and 1885 he was presiding officer of said District. In 1870, he joined the Order Kesher Shel Barzel, passed the chairs in Baruch Lodge, No. 20, and on his advice District Grand Lodge No. 1, voted to have a call issued to establish a Supreme Lodge for that Order. At the second session of said Supreme Lodge he was elected President of the Court of Appeals of said Order, which position he retained for five years.

Brother Roeder's unselfish devotion to every movement in the interest of the elevation of Judaism has won for him the golden opinions of his brethren, and though affiliated with a number of fraternal Jewish organizations, his supreme attachment to the mission of the Order of B'ne B'rith has been conspicuous on every occasion.

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JULIUS J. FRANK is a lawyer of prominence in the City of New York, of which he is a native, being forty-three years of age. He attended the public schools and graduated subsequently from the College of the City of New York with honors, receiving the degrees of A.B. and A.M. He then attended the Columbia College Law School, graduating with the degree of LL.B. He affiliated with Mount Sinai Lodge, which he subsequently represented in the Grand Lodge continuously since 1885. He was elected Chairman of the Committee on Appeals, one of the Governors of the Home. He was also a delegate to the Conventions held in 1883 and 1890, and was appointed in 1894 Judge of the Court of Appeals as successor to the lamented Adolph L. Sanger. As a member of the Order he displayed great zeal and attachment. He is an impassioned speaker of great force and logical reasoning.

SOLOMON B. WOLFE was born in Baltimore, Md., 1845. He was educated in the public schools of Cincinnati, O., and graduated in medicine at Shelby Medical College. He served in the United States Army from 1861 to 1865 in the Medical Department, leaving the service with the rank of Major and Surgeon; was initiated in the I. O. B. B. in King David Lodge, No. 60, at Baltimore in 1872, and admitted to District Grand Lodge No. 5, in 1874, and was elected Secretary of District Grand Lodge No. 5 in 1876. He became a Charter Member and was elected first President of America Lodge No. 410, in 1890, admitted a member of District Grand Lodge No. 1, in 1891, and elected Chairman of District Court of Appeals 1893-4. He was a delegate to the General Conventions of 1879, 1885 and 1890, and again elected a delegate by District Grand Lodge No. 1, to the General Convention of 1895. For a number of years he acted as Clerk of the Executive Committee.

MYER HELLMAN is a native of the city of New York, of German parentage. He received his education in its public schools. At an early age he engaged in business for himself, and soon attained a respected position in the commercial community. By close devotion to his business he earned in a few years a competence, so that, after having been engaged for fourteen years in the mercantile line, he retired and opened a banking office. He always took an active interest in Jewish affairs, social, charitable and religious. He is a member of Washington Irving Lodge, No. 312, since its organization, and for the past nine years has occupied official stations in the Grand Lodge. He is a member of several Jewish orders and every Jewish charitable institution and a member of Mount Neboh Lodge, F. and A. M. His activity and sagacity in the financial world are recognized by the distinguished positions which he holds in several financial institutions. He is Vice-President of the American Savings Bank, and a director in the Nineteenth Ward Bank. He is a public-spirited citizen, who takes pride in being an active factor in our commercial community and in society.

J. B. KLEIN was born February 28th, 1862, in the city of Bridgeport, Conn. Attended public schools until sixteen years of age. Shortly after

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entered the law office of Judge R. E. DeForést and prepared for College. Was graduated from Yale University in 1884 and received the degree of LL. B. Returned to Bridgeport and commenced the practice of law in the office of Judge DeForest. Was elected a member of the Board of Aldermen in 1885, and again in 1886. Was chairman of the Committee on Ordinances and also on Claims. Formed a partnership with Judge DeForest in 1888, under the firm name of DeForest & Klein. In 1889, with the Hon. Simon Wolf of Washington was counsel for Herman Kempinski, a citizen of the State of Connecticut, who visited Russia and without trial was sentenced to Siberia. Went to Washington a number of times and after repeated interviews with the late James G. Blaine, then Secretary of State, succeeded in having Kempinski released. In 1893 was chosen Prosecuting Attorney for the city of Bridgeport for the term of two years. Is engaged in the trial of most of the important cases in his county and has been since July, 1893, counsel to the Board of County Commissioners. His partner, Judge DeForest, was the Congressman for the 4th Connecticut District in the 52nd and 53rd Congress. Was initiated a member of the Abraham Lodge No. 89, I. O. B. B., in July, 1887, and was elected its president in July, 1889. Was elected a member of the Grand Lodge in January, 1892, and has been the representative of Abraham Lodge continuously since. Takes a great interest in the Order. Was District Deputy for New England in 1893, and at present is a member of the District Court. Is a member of Corinthian Lodge No. 104, F. & A. M., of Steuben Lodge No. 83, I. O. O. F., and of Bridgeport Encampment No. 22. Is also a member of the Sea Side Club of Bridgeport, of the Reform Club, the Fidelio Club and the Medico-Legal Society of New York City.

HENRY M. GOLDFOGLE, one of New York's most popular young Justices, was born in this city, May 23d, 1856. After leaving college he studied law, and at the same time he worked to support an aged mother and a helpless brother. The Justice was subsequently admitted to the Bar, and received honorable mention.

Judge Goldfogle's first important case came to him when he was twenty-three years old, and gained him a solid reputation for so young a man. The case was one which involved the title of $150,000 worth of real estate, and the claimants were minors. Opposed to Justice Goldfogle were many lawyers of high standing in their profession; but in spite of this, and the fact that many legal authorities had pronounced the case hopeless, the young aspirant for fame and fortune gained a decisive victory, and the Supreme Court, in rendering judgment, complimented him for his ability. He has achieved many notable successes in both criminal and civil cases, and is especially successful in addressing juries; in fact, he is well equipped both by training and intellect for either the bench or the bar.

He has been an ardent and devoted worker in all matters pertaining to the Order B'ne B'rith. He served two terms as President of District No. 1 of our Order, and declined a nomination for a third term. His annual messages to the District Grand Lodge in 1893 and 1894 were highly received and flatteringly alluded to by the entire Jewish press, and formed

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the subject of much commendation by the fraternity generally. Judge Goldfogle was the President of District No. 1 at the celebration of the Golden Jubilee. He is one of the most approachable and congenial gentlemen of the Judiciary.

BERNARD METZGER was born in Strasbourg, France, in 1853. He came to this country with his parents in his childhood (at the age of six years), and has resided ever since in New York; he was a pupil and graduate of the famous Fifth Street School, the Free Academy, and of private schools. He entered the law office of Barney, Moore and Allen at an early age, and was admitted to the Bar in 1876. He has been engaged in the active and successful practice of commercial and real estate law ever since. He is the senior member of the firm of Metzger & Tabor. He is a member and representative of Metropolitan Lodge I. O. B. B., and elected in 1885 as Chairman of the Committee of Appeals, afterwards changed into Chairman of District Court, and re-elected continuously every year without opposition.

He had the honor and distinction of not being reversed in a single instance during his entire terms of office. He fills now the office of first Vice-President of the District. He is a prominent member of the Congregation Shaarai Berocho, otherwise known as the Communauté Israelite Francaise, and Chairman of their School Board, and Chairman of the Building Committee which had in charge the erection of their new synagogue.

He is a member of Mt. Neboh Lodge F. and A. M., and Past Dictator of Fidelity Lodge K. of H., and an active and contributing member to nearly all the Jewish charities in this city, and also a member of the Harlem Law Library. His accomplishments and geniality have found the appreciation of the various societies and organizations of the people of which he is a member.

WILLIAM A. GANS, who is a member of the General Committee of District No. 1, and is also one of the Associate Judges of the Court of Appeals of the Order, was born in the City of New York, and received his education in its schools. He is a lawyer by profession and a member of the New York Bar. Besides his activity in the Order B'ne B'rith, he has also been an active member of the National Guard of the State of New York, having, at the age of nineteen, been appointed by Col. Joel W. Mason of the 6th Regiment Infantry, Quartermaster Sergeant of that regiment, and subsequently was, at the age of twenty-four years, made its Chief of Staff, with rank of Adjutant, having received his commission from Governor Tilden, being the youngest Adjutant ever appointed. Though the regiment has been mustered out of service, Mr. Gans is still in service and holds his rank, and is now on the supernumerary list of the National Guard, having fully five terms of service to his credit. He is a member of Manhattan Lodge of the Order, and was elected a member of the General Committee of District No. 1 in 1876, and has been a member of the committee since, save one year.

He has served as Chairman of the Committees on Finance, Law and

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Intellectual Advancement, as First and Second Vice-President, and President of the District, and is now Chairman of the Committee on Intellectual Advancement, and also Chairman of the Maimonides Library. He is also Secretary and Treasurer of the Association of Past Presidents of District No. 1.

SAMUEL D. SEWARDS, born July 10th, 1834, in Lipkau, Bohemia, studied at Klattau, Prag and Vienna, and graduated from the University of Graz as Doctor-at-Law. After practicing law at Vienna from 1855 to 1866, he came to the United States, and was admitted to the bar in New York on June 5th, 1868. He soon succeeded in establishing a position of honor and reputation as a member of the legal fraternity. For years he has been the counsel of the Consulate-General of Austria-Hungary in New York, and was Vice-President of the Alumni Association of the New York University Law School. His familiarity with foreign languages made him particularly popular with foreign-born citizens, and made his name well known abroad. His connection with educational institutions, such as the German Free School and the German Gymnastic Societies of this city, of which he was the President, and his writings on subjects of law, political economy and sociology, which appeared in books, pamphlets, magazines and daily papers, added greatly to his popularity. Already, in Vienna, in 1862, he tried his pen as editor of a daily paper called *Vienna Despatches*, when he adopted the *nom de plume* of "Sewards," which he retained as his proper name after settling in New York, it being the English spelling of his original name, "Schwarz." He is a Past-Master of Adelphi Lodge, F. and A. M., and Past-Grand of Minerva Lodge, I. O. O. F. As a member of the Order of B'ne B'rith, he was always an active worker, and gained many friends by his addresses and lectures, which were characterized by sound logic and scholarly depth. He was President of District No. 1 in 1894.

JOSHUA KANTROWITZ, the President of District Grand Lodge No. 1, is a native of Columbus, Indiana, where he passed his early years. At the age of about thirteen years he came with his parents to New York City, and was admitted to the Free Academy (now the College of the City of New York), and subsequently entered upon the study of law in the office of his uncle, Mr. J. P. Solomon. After pursuing his studies at Columbia Law School, from which he graduated, he was admitted to the Bar in 1878, and has been in active practice ever since.

Mr. Kantrowitz is senior member of the law firm of Kantrowitz & Esberg. He was one of the founders, and for many years associate editor of the *Hebrew Standard*, and is favorably known for his literary taste. For many years he has been an active and indefatigable worker in many well-known societies and lodges. He is Past Master of True Craftsman's Lodge No. 651, F. & A. M., Past President of Cosmopolitan Lodge No. 303, I. O. B. B., and of Metropolitan Lodge, No. 60, I. O. F. S. of I., as well as trustee of the Hebrew Mutual Benefit Society, the last being one of the oldest, if not the oldest, Jewish organization of its kind in this country.

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Mr. Kantrowitz is an eloquent and fluent speaker, but above all, he is liberal in his views and liberal in his actions. "There are no narrow lines in his make-up."

Devoted to every interest of the B'ne B'rith, earnest in his efforts to advance its precepts and its teachings, ready to make any sacrifice in its behalf, it is not surprising that he has gained a high station in the councils of the Order.

SOLOMON SULZBERGER, the Secretary of the Executive Committee and Treasurer of District Grand Lodge No. 1, has been an active and zealous member of the Order since 1859, and has been in continuous service as member of the General Committee since 1870. He is one of the Past-Presidents of the District Grand Lodge, and has not abated in his zeal for the Order ever since his affiliation as member. The District, appreciating his services, named him in the recent Convention as their representative in the Executive Committee, and at the organization of that Committee he was unanimously elected the Honorary Secretary.

DELEGATES OF DISTRICT NO. 1. We certainly express the sentiment of the entire Order of joyous satisfaction at seeing the old and tried leader head the list of delegates from District No. 1. The biographical sketch which we published in the Jubilee Number of 1893, bears repetition, with slight change, only adding that his energy has not relaxed, that his intellectual acumen is as bright as ever, his zeal has not abated and his devotion to the Order is undiminished.

Julius Bien, President of the Executive Committee of the Order, has held this position for the last 27 years, having been elected by the unanimous voice of the first Constitutional Convention of the Order, held in the year 1868, and having been re-elected by every succeeding Convention. An extended biography of the honored President appeared in the June, 1890, number of the MENORAH, and we need only point at this time to the eminent services rendered to the Order by the distinguished brother. Having stood almost at the cradle, he took up the work with zeal and sagacity as it dropped from the hands of the founders and originators of the Order. A wonderfully clear intellect, he possesses a magnetism which is as fascinating in his intercourse with individual men, as it is commanding and overpowering in the presence of great deliberative bodies.

Convention after convention was under the influence of that master-mind, and, yielding to his sage counsels, followed his lead in molding the policy to be pursued, and mapping out its onward course.

Ever since his election to the office of Grand Saar in 1857, 1858 and 1859, he was looked upon as the master-mind, and as the natural guiding hand of the Order; and it was his work which wrought the reformation maturing in the summoning of the Constitutional Convention in 1858, and in working out the Constitution then adopted, and which proved so beneficial in the spread of the Order and the dissemination of its principles. When the time came for transplanting the Order to foreign climes, which meant the realization of the sublime idea of the Order of forming a union of Israelites

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all over the world, for the cultivation of the highest ideals of life on the basis of the Jewish religion, he labored with a devotion and application which alone made success possible.

The suavity and amiability of his genius, which invariably gained him the attachment and affection of all that came in personal contact with him, characterized his intercourse by correspondence with the brethren abroad, and to this, as much as to the sagacity of his counsels, is due the great progress made in planting the flag of the Order upon the soil of Germany, Roumania, Egypt and Palestine. No less was this influence felt when great contributions were required for the purpose of maintaining the Roumanian mission, after the private gentlemen who came to the support at first, withdrew their subvention, or when the Order was called upon to raise the sum needed for the erection of the Statue of Liberty. He always rose superior to the petty interests that clogged the reasoning of those actively engaged in the fortunes of the various lodges or District Grand Lodges, and steadily kept his post at the helm, steering the ship towards its goal, and guiding it so that it could weather all the storms that were encountered, of which there were not a few.

DISTRICT NO. 2.

JOSEPH E. MEYERS is a native of Cincinnati and in the 48th year of his age, and came to Louisville, Kentucky, in 1848, with his parents. In 1868, he affiliated with Mendelssohn Lodge and served in various official positions in his lodge and in the Grand Lodge, and was elected, in 1889, President of the District. He represents Dhis istrict for the first time in the Constitutional Convention.

PHILIP W. FREY was born in Evansville, Indiana, July, 1857, and is therefore in his thirty-eighth year. He is a lawyer by profession and has been engaged in the practice of law at his home in Evansville, since 1879, the year of his admission to the bar.

He was graduated at the Evansville High School in June, 1874, and immediately began the study of his chosen profession.

At the age of twenty-four he was nominated by the Democratic Party of the First Judicial Circuit of Indiana, for Prosecuting Attorney, the circuit being composed of two counties, and was elected to that office. At the expiration of the term for which he was elected he was again nominated and again elected. When he had served four years as Prosecutor, he retired from politics and entered the general practice of the law, to which he has since that time zealously devoted himself.

In the selection of World's Fair Commissioners for Indiana, Mr. Frey was honored by being appointed one of the Commissioners, the appointments being made by Governor Hovey of that State, and served throughout the period of the construction and duration of the Fair.

In May, 1893, after filling the chairs in the Grand Lodge, he was elected President of District Grand Lodge, No. 2, and in his official capacity as President, attended the twenty-fifth anniversary of the Cleveland

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Orphan Asylum and the Golden Jubilee of the Order in New York City, in October 1893,

VICTOR ABRAHAM, one of the representatives from District Grand Lodge, No. 2, I. O. B. B., to the Constitutional Convention, was born at Cincinnati, Ohio, June 12th, 1846. He received his education at the public schools of that city and on his graduation from the Cincinnati Law College was admitted to the Bar in 1867, and has ever since continued in the practice of his profession at his native city, where he has been prominent in benevolent, social and public associations.

He was one of the first founders and President of the first Young Men's Hebrew Association organized in Cincinnati, has been Secretary and Vice-President of the Young Men's Gymnastic Association, and Vice-President of the Mercantile Library of that city; has served as Vice-President of the Chess Association of Ohio, and since his boyhood has been among the foremost chess-players of that State, and is known throughout the country as one of the most prominent among problem composers and solvers.

For many years he has been a Director of the Hebrew Relief Association of Cincinnati, is the President of the Walnut Hills Improvement Association, and is now serving his fifth successive term as President of the Cincinnati Club, the new social organization, including in its membership the leading Israelites of the city.

He is a Thirty-Second-degree Mason, and for four successive years was the Worshipful Grand Master of Miami Lodge, F. & A. M. Mr. Abraham has, however, devoted himself mainly to the Order of B'ne B'rith. After passing through the chairs of his lodge, on his first appearance in District Grand Lodge No. 2, in 1874, he was elected a member of the General Committee, and so continued until, in 1876, when he was elected Vice-President, and in 1877 President of the District. In 1879 and 1880 he again served on the General Committee, resigning in the latter year to accept the Chairmanship of the Appeal Committee, which position he held until the formation of the District Court, in 1885, when he became its President and which office he held continuously until May 1893, when he was elected Secretary of the District. He was one of the ten Representatives of the District to the General Convention of the Order at Richmond, Va., in 1890, of which Convention he was the temporary Chairman, and was one of the Committee of Five who prepared the existing Ritual of the Order.

Mr. Abraham is recognized as a forcible speaker and writer, and has been designated as the "Silver-tongued Orator of District No. 2."

MARCUS A. MARKS, one of the representatives of District Grand Lodge No. 2, to the Constitutional Convention, was born in Madison, Indiana, February 6th, 1893. He received his education in the public schools of that place with the exception of six months' instruction in Cincinnati. At the age of thirteen he left school to go into his father's store at Madison, and at the age of twenty-one he was taken into partnership by his father under the firm name of A. Marks & Son, continuing the

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business founded fifty-eight years ago, and which has stood without a stain upon its record through all the business vicissitudes of the time.

In 1886 Mr. Marks removed to Cleveland, Ohio, and became a member of the firm of Klein, Marks & Company, wholesale furnishing goods of that city. Though quite successful while so connected, Mr. Marks in 1890, being offered the city agency of the Northwestern Mutual Life Insurance Company at Cleveland, separated himself from the firm to enter upon his new duties. His success was of such a character that in 1892 he he was tendered and accepted a position as General Manager of the Equitable Life Assurance Society of the United States, which position he now holds.

On attaining majority he became a member of Hagar Lodge, No. 135, I. O. B. B., and made his first appearance in the District Grand Lodge at its meeting at Lafayette, Ind., in 1878, and has attended each succeeding meeting of District Grand Lodge No. 2.

Mr. Marks was probably one of the youngest Masters of a Masonic Lodge who has ever held that position. For the past twelve years he has been a Director of the Jewish Orphan Asylum at Cleveland, Ohio, and one of the most earnest workers on behalf of that institution. He is Secretary of the Montefiore Home for the Aged and Infirm Israelites at Cleveland, and since the year 1890 he has served as Treasurer of the Endowment Fund of District Grand Lodge No. 2, and has brought into the working of that office a system and attention to details exciting the admiration of his brethren.

A number of years ago he was elected and served as President of District No. 2, I. O. B. B. He is at present President of the Tifereth Israel Temple Congregation, the largest in Cleveland, and which has recently erected one of the most beautiful houses of worship in the country, the membership of which has increased under his administration from one hundred and twenty-five to two hundred and sixty-two.

Mr. Marks was a representative of his District at the Conventions of the Order held in New York and Richmond, and was one of the Vice-Presidents of the latter Convention, at which he was the Chairman of the Committee on Intellectual Advancement.

Louis Anfenger was born in Waltershausen, Bavaria, September 23d, 1842, and came to America at the age of fourteen. He first engaged in business in Oswego, N. Y., removing to Denver, Col., in 1870, where he has since made his home and is now engaged in business.

Mr. Anfenger has always taken an active part in all public affairs and is one of Denver's most prominent business men. He is now Vice-President of the Denver Chamber of Commerce. He is also a Representative of the Legislature, having been elected by the Republican party, and receiving the highest number of votes and largest majority of any candidate on the ticket.

He has always been closely identified with Jewish affairs, having been a founder of the Congregation Emanu-El of Denver, and its first president. He was, furthermore, instrumental in organizing Denver

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Lodge, No. 171, I. O. B. B., is one of its charter members and has held every office of trust and honor in both organizations.

Mr. Anfenger has always been a hard worker in Jewish circles, especially in charity organizations and lodges, and is now Vice-President of the Jewish Hospital Association of Denver. He has always proven himself a friend to the poor and needy, the sick and distressed.

Besides his connections with Jewish lodges and organizations, Mr. Anfenger is a prominent Odd Fellow, Knight of Honor, Mason and United Workman. In the latter Order he is Past Grand Master of the jurisdiction of Colorado, New Mexico and Arizona, and has been its representative to the Supreme Lodge for the past ten years.

He is Past President of District Grand Lodge No. 2, I. O. B. B., and was a Representative to the Constitutional Convention held at Richmond, Va., in 1890, and at the last session of District Grand Lodge No. 2, held at Toledo, he was again elected Representative to the General Convention to be held in Cincinnati, Ohio, in April, 1895.

FREDERICK S. SPIEGEL, County Solicitor of Hamilton County, was born at Hovestadt, Province Westphalia, Prussia, November 20, 1855. When but a lad he was sent to Paderborn, a well-known educational city in the same province, where he began his education at the gymnasium. He remained there until he was twelve years old, when he came with his parents to America, locating in Gadsden, Alabama, where other members of the family had located prior to the Civil War. Young Spiegel attended the Southern Institute at Gadsen, graduating from it in 1873. During the summer vacation he spent his time in the office of the *Gadsen Times*, writing locals, editorials and learning the secrets of the craft. That this training was valuable was subsequently proved when, coming to Cincinnati in 1873, he readily secured a situation in the Franklin Type Foundry as a proof-reader. At that time he joined the Typographical Union, served two terms as its Corresponding Secretary, and is to-day one of its few honorary members. In 1876, when but twenty-one years old, Mr. Spiegel became a member of the editorial staff of the *Cincinnati Volksblatt*, under the editorial management of the late Frederick Hassaurek, and by that gentleman's advice began the study of law with Judge Clement Bates, then the Cincinnati City Solicitor. He graduated with honors at the Cincinnati Law School in 1880, was admitted to the Bar of the Supreme Court of Ohio, and at once began the practice of law. When but twenty-five years of age, Mr. Spiegel was appointed chief of the Ohio State Bureau of Statistics, and serving in this position at the State Capital, Columbus, was elected in Cincinnati a member-at-large of the Cincinnati Board of Education. He served for a term of three years. On his return to Cincinnati in 1883, he formed a law partnership with Judge A. H. Bode, and at once entered upon a career of uninterrupted success. In 1889, he was elected a member of the City Council, and the year following was chosen by a large majority the legal adviser of Hamilton country—to wit, its County Solicitor. His first term in that responsible office was filled so satisfactorily to the people of Hamilton county that he was renominated

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DELEGATES OF DISTRICT GRAND LODGE NO. 2.

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in the fall of 1893, and was re-elected by a majority of nearly fourteen thousand—one of the most complimentary votes ever given to any candidate in the State. Since his re-election, Mr. Spiegel has been compelled to dissolve his law partnership, the duties of the County Solicitorship occupying his entire attention.

Mr. Spiegel is a Mason, a member of the Lincoln and Blaine Clubs, the German Press Club, the Deutsche Club, the German Literary Club, the Cincinnati Turngemeinde and several other local organizations.

ISIDOR (ISRAEL) BUSH, born in Prague, Austria, January 15th, 1822, was of the printing and Oriental publishing firm, Von Schmid & Bush, in Vienna. In 1842 he founded the "Wiener Jahrbuch für Israeliten" until 1848, when the great revolution forced him to seek safety in flight to this country, opening a small book-store in New York; became a member of Zion Lodge, No. 2, I. O. B. B., in 1849. Induced and assisted by the founders of our Order, by Henry Jones, Dr. Merzbacher, Dr. Mitchells and others, he issued there the first Jewish weekly journal, *Israel's Herold*, but finding it "too soon," himself too inexperienced in this country, he removed shortly to the West—St. Louis, Mo. There he went into mercantile business, and was instrumental in organizing the first B'ne B'rith Lodge west of the Mississippi River—Missouri Lodge, No. 22, and later Ebn Ezra, No. 47, whose delegate to this Constitution Grand Lodge he is. In 1861 he was elected representative for St. Louis to the State Convention which kept Missouri in the Union.

Major-General Fremont, in command of the Western Department, selected him, unsolicited, as his aide-de-camp, with the rank of captain. When Fremont was removed, Bush resigned, and President Lincoln's Secretary of the Treasury, S. P. Chase, gave him, in appreciation of a financial plan which he (Bush) had submitted, an appointment in the United States Treasury Department, in Washington. But Bush preferred to remain in St. Louis, where the Iron Mountain Railroad offered him the position of General Agent of that railway. At the same time, he continued a member of the Missouri State Convention, as a prominent advocate of the Abolition of Slavery, and was re-elected in 1864 to the second State Convention, which passed the Emancipation Ordinance and a new Constitution for Missouri. In 1865, union and peace being restored, Missouri a Free-State, Bush purchased a tract of wild hill land suitable for vineyards, now known as Bushberg; and now, after thirty years of study and experience in viticulture, his "Grape Manual" (fourth edition, 1895), is recognized as a standard authority on this branch of American horticulture.

But he never relaxed in his work for our Order. Since 1860, his Lodge elected him annually to attend the Grand Lodges. He was one of the fiirst trustees and founders of the Cleveland Orphan Asylum. In 1874, at the meeting of the Constitution Grand Lodge in Chicago, he became member of the Executive Committee and its Treasurer, which he resigned at Richmond in 1890. He is well known as the Chairman of the Endowment Fund, District Grand Lodge No. 2, which he is still—re-elected unanimously, against his protest—and though now in his seventy-fourth year, he is still active in the Order of B'ne B'rith and of humanity.

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DELEGATES OF DISTRICT GRAND LODGE NO. 2

JACOB FURTH, Treasurer of the Executive Committee, is a native of Schwichau, Bohemia, and emigrated with his parents to this country in 1853, coming direct to St. Louis, where he resided ever since. He received an education in the St. Louis public schools and commercial college, and has been actively engaged in business since 1861, and for the last twenty-five years has been engaged in the wholesale grocery business. He has taken an active interest in all matters appertaining to Jews and Judaism, and has been a member of the Independent Order B'ne B'rith for about twenty years. He is a member of Ebn Ezra Lodge, Past President of District 2, and the present member of the Executive Committee for District 2, and Treasurer of the Order. He has been connected with the Cleveland Orphan Asylum as Trustee and Director for about sixteen years. He has never been active in politics, but has always taken great interest in everything that pertains to the welfare of our city and its business interests. He is at present President of the Association Wholesale Grocers and on the Executive Committee of the St. Louis Traffic Commission and Fall Festivities Association, both organizations wielding an immense influence and shaping the course of the commerce of St. Louis.

He has been intimately connected with the work of looking after and caring for Russian immigrants from the time of the first rush in 1881 to the present time. He organized night schools for the Russian emigrants and the Hebrew Free and Industrial School, and has never shirked either time, labor or expense, when called upon to assist.

NATHAN DRUCKER, of Cincinnati, has been an active member of the Order for over thirty-three years. He was a delegate to the First Constitutional Convention of the Order that met in the City of New York in 1865, and with one exception was a delegate to every succeeding Convention that the Constitutional Grand Lodge has held since. He was President of District Grand Lodge No. 2, and has represented his Lodge at the annual sessions of that District almost continually for upwards of thirty years, and even at this day is a regular attendant at the meetings of his Lodge. He was prominent in the organizing and the instituting of the Cleveland Orphan Asylum, and was present at its dedication. For many years he has been an ardent advocate for the admission of ladies into the Order, and succeeded in having the measure brought before the Constitutional Grand Lodge at its sessions in Richmond in 1890, and though that body passed the measure, it failed of adoption for want of sufficient votes in the subordinate lodges.

Brother Drucker is also a prominent Mason, having held the highest position in his lodge of that Order. In 1888 he was appointed by Governor Foraker a member of the Ohio State Board of Pardons for one year, and in 1889 was re-appointed for a term of four years. He was President of the Cincinnati Board of Trade, and for several years at the head of the Directory of that organization. At present he is the presiding officer of Congregation Bene Yeshurun of Cincinnati, one of the leading congregations of the West, and a member of the Executive Board of the Hebrew Union College. Though actively engaged in business, he takes a prominent part in all charities, both public and private, as well as municipal affairs.

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DISTRICT NO. 3.

JOSIAH COHEN, of Pittsburgh, Pa., the present President of the Court of Appeals of the Order of B'ne B'rith, was born in Plymouth, England, November 29, 1840. In 1860 he made the United States his home, locating in the city of Pittsburgh, where he has resided ever since. During this period of thirty-five years Mr. Cohen has been prominently identified with the public interests of his State and county. He has served as a member of the councils of Pittsburgh, and has presided as Chairman of the Republican County Executive Committee.

As pertains to the welfare of his co-religionists he has spared neither time nor effort to promote their cause and defend their interests. The Order of B'ne B'rith has been especially the recipient of his work and devotion. Beginning with the various subordinate offices of Jericho Lodge No. 44, I. O. B. B., at Pittsburgh, he has served as its President, and as President of District No. 3, to which it belongs.

He has been a delegate to every Constitutional Convention of the Order. The Executive Committee of the Order has enjoyed the benefits of his counsel as one of its most efficient members. He was for a number of years Vice-President of the Order.

Upon the death of Brother Joseph Abraham, late President of the Court of Appeals of the Order, Mr. Cohen was called to perform the important duties of that office.

SELIGMAN J. STRAUSS, born in Wilkesbarre, Pa., August, 1852, attended school until 20 years of age, when he was graduated from the College of the City of New York. Returning to Wilkesbarre, he read law, and was admitted to practice in the courts of Luzerne County in 1875. His father, Abraham Strauss, died in 1875, having been at the time of his death President of Rodef Sholem Lodge, No. 139, I. O. B. B. Immediately upon the death of his father, S. J. Strauss was initiated in the Order, became President in due time, and thereafter was elected representative to the District Grand Lodge. He has been continuously in the latter body since, having held all the honorary offices therein, including the presidency. He was a delegate and member of the Constitution Grand Lodge Convention at Philadelphia in 1879 and at New York in 1885, having been one of the vice-presidents of the latter Convention. In 1890, at the Richmond Convention, he was chosen by the delegates of District Grand Lodge No. 3 as a member of the Executive Committee of the Constitution Grand Lodge, which position he now holds.

He is President of the Board of Education of Wilkesbarre, and is prominent in all public movements in Luzerne County.

ELIAS BERLA has been a member of the Order more than thirty years. He has attended every Constitutional Convention since 1874. He has been an active member of the Hebrew Benevolent Society and of all the other Jewish societies of the city of Newark. He is also President of the Newark German Hospital. Last year he was Secretary of the organization called the "Citizens' Aid Association," which distributed $50,000 to the poor of

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the city, and he also disbursed the moneys collected. At two different times he represented his ward in the County Board of Freeholders.

JACOB SINGER is a native of Staunton, Va., and is thirty-five years of age. His parents moved to Philadelphia in 1863, where the family has since resided. He attended the public schools, and was graduated from the Central High School in 1877 with the degree of Bachelor of Arts. Thereafter he entered the law offices of ex-Attorney-General Wayne MacVeagh and Professor George Tucker Bispham, and matriculated at the Law School of the University of Pennsylvania, graduating therefrom in June, 1881, with the degree of Bachelor of Laws. He immediately commenced the practice of his profession in conjunction with Emanuel Furth, and the firm of Furth & Singer has become a well-known law firm. He joined the Order B'ne B'rith after becoming of age, and immediately became active in its service in the line of its highest aims and objects. He has continuously represented Jeshurun Lodge, No. 59, in the Grand Lodge for the past eight years, having been elected to the General Committee at his first session, and is now President of the District. He was very active in the preparation of the new Endowment Law, and to him was committed the leadership of the contest which ended in its adoption at the session of 1890. He delivered addresses throughout the District in behalf of the higher purposes of the Order, and, as President of the Grand Lodge, has vigorously pursued the work of establishing a B'ne B'rith Manual Training School, and succeeded in arousing public interest in the matter. He was a delegate to Constitution Grand Lodge of 1890, and was honored with the privilege of making the nominating speech in behalf of Hon. William Lovenstein, the President of the Convention, He was elected at that Convention as a Justice of the Court of Appeals of the Order. He is solicitor for the incorporated commissioners of the Widows' and Orphans' Endowment Fund of the District.

Mr. Singer is a director of the *Jewish Exponent Weekly*, a trustee of the Jewish Theological Seminary of New York, a director of the Congregation Adath Jeshurun, Vice-President of the Philadelphia branch of the Seminary; was twice President of Associate Branch of the Y. M. H. A.; and afterwards Secretary of the Y. M. H. A. He is identified with the various charitable institutions, as well as with the Jewish Publication Society and American Jewish Historical Society.

Mr. Singer achieved reputation as a public speaker during various political campaigns, and is known as an ardent Republican, having represented his party as delegate to numerous conventions, and is a member of the "Young Republicans" of Philadelphia.

He was also for eleven years a teacher of the Hebrew Sunday-schools, teaching for a considerable period the Bible and graduating class. He was for two years President of the Teachers' Association of these schools.

JOSEPH D. COONS is a native of Wilkesbarre, Pa., and is in his 46th year. He graduated from the Central High School of Philadelphia. After spending a year in the counting-house of a large manufacturing

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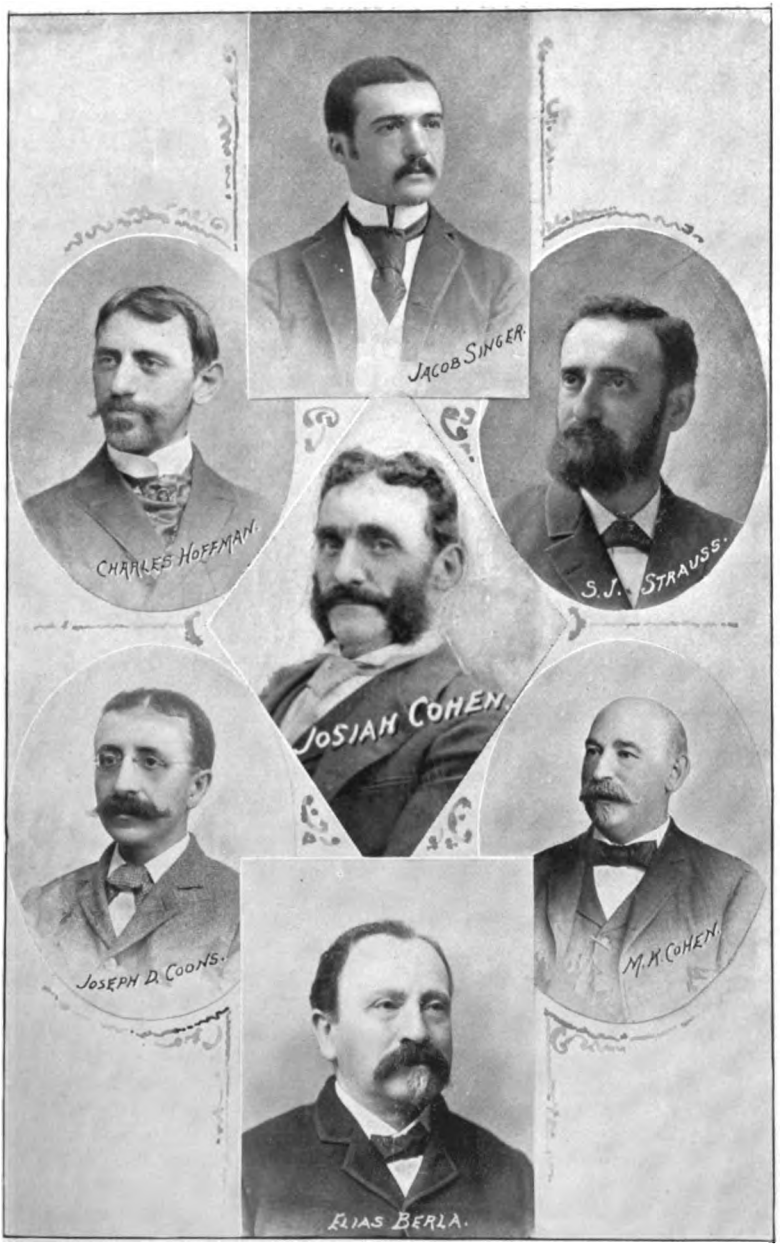

DELEGATES OF DISTRICT GRAND LODGE NO. 3.

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establishment there, he returned to Wilkesbarre, read law, and was admitted to practice in September, 1874. In 1876 he was initiated in the Jewish Orders B'ne B'rith and Improved Order Free Sons of Israel, both of which had lodges established at Wilkesbarre, and at the same time became a charter member of the Wilkesbarre Lodge, Kesher Shel Barzel. He has been President of all three lodges, and representative from them all in the various Grand Lodges. In the B'ne B'rith, he has continuously represented Rodef Sholom Lodge with Seligman J. Strauss for many years, has been a member of the General Committee and is now First Vice-President of the District Grand Lodge. In 1890 he was a delegate to and member of the Richmond Convention of the Constitution Grand Lodge, wherein he served as member of various committees. Previously, in the same year, he had been a member and Vice-President of the Washington Convention of the Supreme Lodge, K. S. B., in which, as Chairman of "the Committee on the Message of Hon. Simon Wolf, the President," he had reported, recommending the appointment of a commission to meet similar commissions from the other Jewish Orders, with a view of perfecting a Union of them all. In the Richmond Convention he reported practically the same recommendation for the special committee of five which was adopted by the Convention after a vigorous contest.

Mr. Coons is a member of the Commission on Union of Jewish Orders of the Constitution Grand Lodge.

ABRAHAM ROSENBLATT, born in the year 1849, at Mansbach, Kurhessen, Germany, came to this country when 16 years of age; in the year 1877, landed in Philadelphia, and made that city his permanent home; started in business same year, with success up to the present time.

He became an active member of Philadelphia Lodge No. 102, I. O. B. B. and is at present a member of the General Committee of District Grand Lodge, No. 3.

He is also a member of other charitable societies and institutions.

CHARLES HOFFMAN is a native of Philadelphia, and is in his 32d year. He attended the public schools and the Rugby Academy, and subsequently the University of Pennsylvania, where he graduated, receiving the degrees of B.A., M.A. and LL.B. In 1886, he was admitted to the Bar. From early years he took an interest in Jewish affairs. He attended the religious school of the Congregation Rodef Shalom, and studied under Revs. Dr. M. Jastrow and Dr. S. Morais, and subsequently became one of the instructors of that school. He was one of the founders of the Jewish Culture Association, and was twice elected president. He is also Secretary of the Association of Jewish Emigrants since its formation in 1881, and one of the founders of the journal, *The Jewish Exponent*, occupying the editorial chair thereof since 1887. After coming of age, he joined Har Neboh Lodge, No. 12, I. O. B. B. and in 1890 he was elected representative to the Grand Lodge, where he holds the position of Second Vice-President. He was also one of the delegates to the last Constitutional Convention, and, as a member of the Ritual Committee, co-operated in the

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making of the present ritual. He was also the founder of Heilprin Lodge, of young Russians, and is the author of the resolution adopted by District No. 3, to establish an industrial school. He is a gentlemen of great literary and scholarly parts, an eloquent and fluent speaker and writer, and his frequent lectures in Philadelphia, Baltimore, Washington and other cities have won him the plaudits of the public.

MARCUS K. COHEN, Secretary of District Grand Lodge No. 3, is a native of Haeringhausen, Hesse Darmstadt. He came to this country in 1854, and pursued a mercantile career, living in various cities until he finally settled in Philadelphia in 1862. In 1864, he joined Joshua Lodge, passed through the chair and represented the Lodge in the Grand Lodge, where he was also honored by election to the highest offices. Hand in hand with the late brother, Abraham Sulzberger, he was instrumental in the establishment of the Jewish Hospital. It was due to his able efforts seconded by all the representatives of the Grand Lodge, that the Order secured a home known as the Covenant Hall Building, No. 640 North 6th Street.

When the Russian refugees first arrived in this city a General Relief Association was formed, of which he became the Secretary, greatly assisting in finding employment for the able-bodied ones, so that through his personal efforts several hundred people were brought to Norristown to learn and work on shirt-making and a large number to North Wales, Pa., as cigar makers, never tiring of assisting in rendering aid and assistance to the persecuted.

The late Bro. Alfred T. Jones, the Secretary of the District Grand Lodge, became incapacitated to attend to his official duties owing to a protracted illness; Bro. M. K. Cohen was appointed by the Grand President, the late late lamented Bro. David Klein, to act as Secretary *pro tem.*; this was at a special meeting of the Executive Committee held Sept. 9th, 1888.

The late Secretary, Bro. Alfred T. Jones, died October 3rd, 1888. At the meeting of the Executive Committee, held Oct. 19th, 1888, Bro. M. K. Cohen was elected the Secretary of the District which honorable position he now occupies, ably assisting his superior officers in all their noteworthy undertakings, particularly that of establishing a technical manual training school in this District, designed principally to raise and educate the younger generation of our persecuted Russian brethren.

DISTRICT NO. 5

SIMON WOLF is one of the best known Israelites of the United States, and has endeared himself to his brethren by his noble, unselfish devotion to guard their interests and rights, by the generous help which he gave to every enterprise of charity, benevolence and common usefulness, South and West, and by the sacrifice of time and means whenever community or individual invoked his aid. He is a native of Hulzweiler in Rhenish Bavaria, and is fifty-nine years of age. He emigrated to this country in

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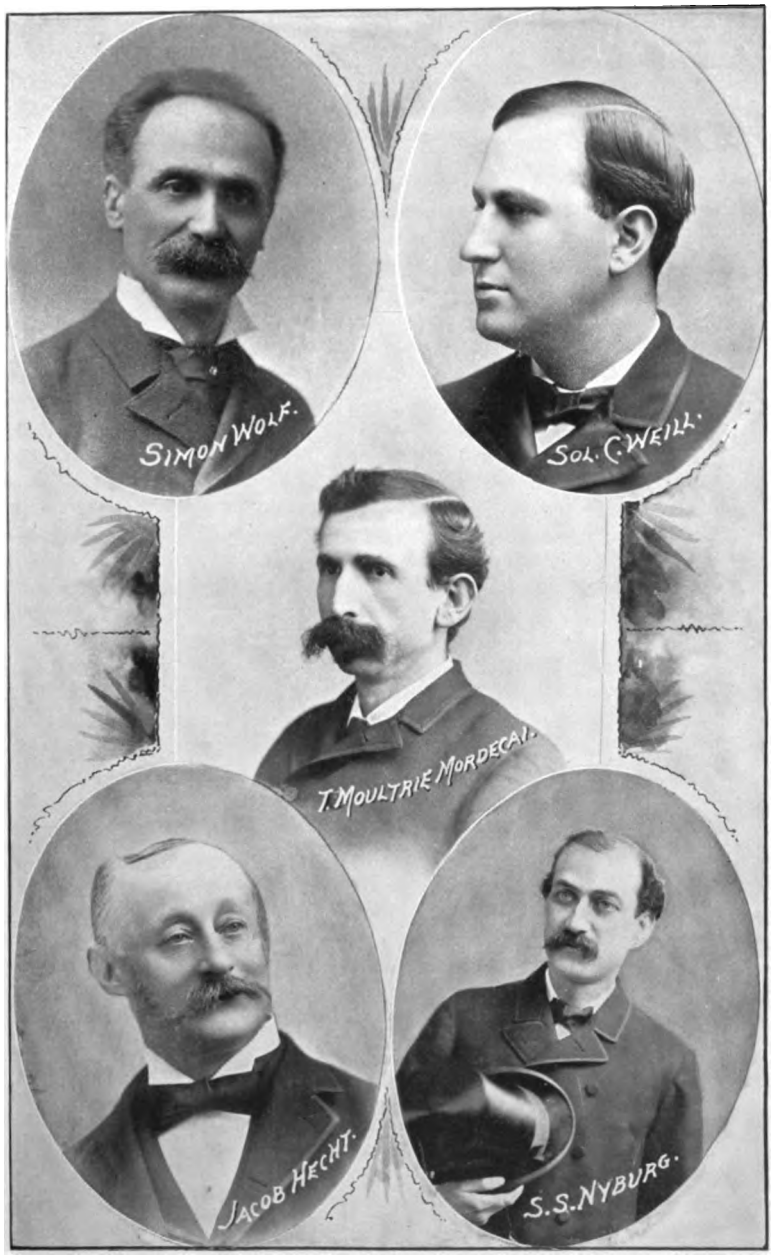

DELEGATES OF DISTRICT GRAND LODGE NO. 5.

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the company of his grandparents in the year 1848. His start in life was humble enough. In a little town in Ohio he acted as cashier and clerk in the store of his uncles. But he was not cut out for the career of a merchant, so he subsequently broke loose from his surroundings, entered the Law School at Cleveland, Ohio, graduated, and in 1861 was admitted to the Bar. When the war broke out he offered to enlist in the army, but on account of his imperfect eyesight he was not accepted. However, he gave up his residence in Ohio and took up his abode in Washington, where his conspicuous talent, his social accomplishments, his intellectual keenness and magnetic address brought him in contact and made him a favorite with almost every prominent man in Washington, government leaders, senators, members of Congress and scientists.

In 1869, during his absence in New York, President Grant appointed him Recorder of Deeds for the District of Columbia, which office he held for nine years. The implicit confidence which President Grant reposed in him was unselfishly utilized for noble purposes. It was through his influence that Benjamin F. Peixotto was appointed Consul-General to Roumania, and when it became apparent that the gentlemen who furnished the means for the support of that mission withdrew their aid after the first two years, he strained every nerve to induce the order B'ne B'rith, in co-operation with his friends, Julius Bien and Simon W. Rosendale, to provide the necessary funds for the further maintenance of that all important mission.

Similarly the retention of Colonel Matthews as Consul to Tangiers, where he has been of great service to the oppressed Jews in Morocco, was due to Mr. Wolf's earnestness in his behalf. The only Jew ever appointed as Superintendent of Indian Affairs, was Dr. H. Bendell of Albany, who was sent to Arizona through Mr. Wolf's working for him, and proved himself a very excellent official. Gen. E. S. Salomon owed his appointment as Governor of Washington Territory to Mr. Wolf. In 1870, Mr. Wolf's hand can be seen in the then successful effort made by the United States Government to induce Russia to revoke the ukase banishing the Jews from Bessarabia, also in the order stopping the exportation of arms to France during the Franco-Prussian War. These are but illustrations of the generous and public-spirited activity which Mr. Wolf displayed at this period. His hospitality was magnificent; his home a centre where men and women of high character and renown gathered, and "Hotel Wolf" became widely known throughout the country.

In 1881, President Garfield appointed him Consul-General to Egypt, which position he had, on account of his impaired eyesight, to surrender after a short time. As a member of the Order, there has not been a more zealous Brother than he. A member of every Convention, he was the President of that which met in Chicago in 1874, and a member of the Court of Appeals, and in the last Convention was elected a member of the Executive Committee and its first Vice-President. To his initiative and persistent agitation is due the successful erection of the Orphan Asylum in Atlanta, Ga. He was also prominent in every German movement, and is recognized as one of the most representative Germans in this country. In fact, he has

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been active in every public movement for the advancement of the interests of humanity within his reach. A promoter of the Alliance Israelite Universelle, a member of the Committee on Religious Liberty, and to-day he holds the position of the President of the Board of Children's Guardians of the City of Washington, a position to which he was appointed by the Judges of the Court. The Board disburses the moneys voted by Congress in taking care of the abandoned children.

His love for his race and faith has led him recently to vindicate the good name of the Jew as a soldier and patriot by the publication of a book which might be called the Golden Book of American Israelites, furnishing the name and history of an army of Jews who served their country in the field and bled and died for it. The work involved an unusual amount of labor, and whatever financial reward may spring from it he has assigned in advance to the B'ne B'rith Orphan Home of Atlanta, Ga., an institution which may well be called his child of love.

JACOB HECHT was born of German parentage in the city of New York, September 23d, 1838, and is now in his fifty-seventh year.

After receiving a moderate education, he left home in early youth, and made his way to Kansas City, when that city was in its infancy. After arriving at his majority, he went to Las Vegas, New Mexico, and there entered into business for himself, where he was fairly successful.

In the mean time, his parents having moved to Norfolk, Virginia, and having in the first instance left home against his father's will, he left the West, April, 1872, and went to Norfolk, where he married Miss Sanne Moritz, which event, added to his father's wish, caused him to locate there and enter into the business of jobber in dry-goods and notions, in which business he is yet engaged, the firm now being the Hecht-Hirschler Co., of which he is president, being the largest in the line in the city, and is very successful.

Brother Hecht has always been an enthusiastic secret society man, being initiated into the B'ne B'rith in 1872, and has been a member of District Grand Lodge No. 5 for about twenty years. He is also a member of the Grand Lodges Kesher Shel Barzel and the Free Sons of Israel.

Brother Hecht's father, who was one of the founders of the Order of B'ne B'rith, is yet alive, and is nearly ninety years of age, and is now enjoying the rewards of a ripe old age and a life well spent, having his children, grandchildren and great-grandchildren around him in Norfolk. Truly it may be said of him that he is one of the "Fathers in Israel."

C. HENRY COHEN is a native of Augusta, Ga., where he has been residing ever since. He received a collegiate education at the University of Georgetown and the University of Georgia. He was admitted to the Bar in 1877 and has been engaged in the practice of the profession ever since.

S. S. NYBURG is a veteran in the service of the Order, having filled the office of Secretary of District No. 5 for a great number of years.

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DELEGATES OF DISTRICT GRAND LODGE NO. 6.

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T. MOULTRIE MORDECAI, representative from District Grand Lodge No. 5, I. O. B. B., was born at Charleston, South Carolina, March 12th, 1855. Mr. Mordecai is a member of the well known family of that name who have resided in the Carolinas for over a century, and is a leading member of the Charleston S. C. Bar, being the senior of the law firm of Messrs. Mordecai & Gadsden of that place. He has been engaged in the practice of the law for nearly twenty-two years, having been admitted to the Bar at the age of seventeen by a special Act of the Legislature of South Carolina (the first Act of the kind which was ever passed in that State).

He has been a member of the Order since 1876 and up to the time of accepting office in the Grand Lodge of the District was the Chairman of the Committee of Endowment, Constitution and By-laws, and in that position rendered valuable service. He was elected sergeant-at-arms in his District and then successively after two years service in each intervening position, was elevated to the Presidency of the District at the session held in Macon, Ga., in the year 1893.

Mr. Mordecai is an honorary member (33d degree) of the Supreme Council of the Southern Jurisdiction of Scottish Rite Masons, and has been closely identified with the Masonic Order ever since attaining his majority.

He has always taken an active interest in the Order and is well known, not only throughout his own District, but in other sections of the country, for his zeal and energy in furthering the interests of the I. O. B. B.

SOL. C. WEILL was born at Charlotte, North Carolina, on May 18th, 1864. Removed with his parents to Wilmington, N. C., in 1870, where he has since resided. Attended the public schools of Wilmington until 1878, when he entered Hughes' High School and the Hebrew Union College at Cincinnati, Ohio. He graduated from Hughes' High School and the preparatory Department of the Hebrew Union College in summer of 1882. Entered the Sophomore class of the University of North Carolina in fall of 1882, and graduated in 1885. Was valedictorian of his class. Immediately upon graduation was appointed acting Professor of Greek of the University, which position he resigned in June, 1886, to enter the practice of law.

Was licensed by the Supreme Court of North Carolina to practice law in February, 1886, and began practice in July of same year.

In September, 1888, formed a copartnership with Hon. A. G. Ricaud, ex-Mayor of Wilmington, and is now a member of the law firm of Ricaud, & Weill.

In the Presidential election of 1892, was chosen as the Democratic Presidential Elector for the Sixth N. C. Congressional District, and in October, 1893, was appointed by President Cleveland Assistant Attorney of the United States for the Eastern District of North Carolina, which position he now holds.

Has served for several years as a member of the State Democratic Executive Committee, and trustee of State University.

He has always taken an active interest in B'ne B'rith, and for six years has served as Member of Court of Appeals for District No. 5.

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DISTRICT NO. 6.

SAMUEL KATZ, of Katz, Nevins Company (manufacturers of clothing), was born in Province Hessen-Nassau, Germany, in 1853. Emigrated to this country in '72, residing in Kentucky until '84, when with his family he settled in Omaha, where he has since made his home.

Mr. Katz not only identifies himself with all matters pertaining to the interests of the Jewish people, but is well and favorably known in the Gentile community as a man of sterling character. Is president of Congregation Israel, of which office he has been the incumbent the past seven years.

Despite the cares and responsibilities of a large and steadily increasing business, Mr. Katz finds time to devote to the various charities of which his work in connection is characterized by method and impartiality. Any scheme for the promotion of a worthy cause, (whether those to be benefited by Jewish or non-Jewish) is sure to meet with his aid and encouragement.

Brother E. KATZENSTEIN was born in Treysa, Kur-Hessen, and is now 65 years old. He came to this country in 1849, spending the first six years in the East and South. In 1855 he came to Wisconsin and has resided in Milwaukee the past twenty-one years. He has been a member of the Order since then.

M. M. HIRSH was born 1837, at Jungbunzlau, Bohemia; he attended school there and at Prague. Landed in New York in 1855. He lived two years at Greenpoint, L. I., and came to Chicago in 1857. Engaged in the manufacture of starch and chemicals. He is now President of the Western Starch Association. He never meddles with politics but takes an active interest in public affairs. For several years he occupied the position of President of the Chicago Turngemeinde, the leading society of Turners in the West. Is member of Zion Congregation, where some years ago he filled the honorable office of President and now is an active member of the Board of Directors. As a member of Hillel Lodge he was elected to the Grand Lodge where, some ten years ago, he was elected Chairman of the Endowment Trustees, which position he has held ever since as the custodian of the Reserve Endowment Fund of District No. 6. He is also the senior member of the firm of Stein, Hirsh & Co., Chicago, who introduced the manufacture of agricultural chemicals in the West some thirty years ago.

ADOLPH KRAUS is forty-six years of age, a native of Bohemia, and came to this country when fifteen years old. The first few years he worked in factories and clerked in stores. Then he studied law for several years. Came to Chicago in 1872, was admitted to the Bar in 1877, and is now a member of the law firm of Moran, Kraus & Mayer, also Corporation Counsel of the City of Chicago. In 1883 he was President of the Chicago School Board, and was re-elected in 1885. He was President of District Grand Lodge No. 6, I. O. B. B., and is now serving the second term on the Court of Appeals.

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MAURICE M. HOUSEMAN is a native of Grand Rapids, Mich., and is now in his 36th year. He graduated from the Grand Rapids High School in 1877, and the same year entered the University of Michigan in the department of literature, science, and arts. He graduated in the class of 1881, began the study of the law and was admitted to the Bar in 1882. For two years he was Assistant Prosecuting Attorney of Kent. He enjoys a high reputation as lawyer. In 1883, he joined the Order of B'ne B'rith and ever since the year 1885 has he represented his lodge in the conventions of District Grand Lodge No. 6.

E. C. HAMBURGHER, Secretary of District Grand Lodge No. 6, is a native of Heidelberg, Baden, and he is now fifty-two years of age. He came to this country in 1848, with his parents, who settled down at Albany, N. Y. At the age of thirteen he went to sea, and served apprenticeship in Black Ball line, serving between New York and Liverpool. In 1857 he entered the U. S. Navy by appointment, served during the War and retired as Second Lieutenant. He moved West in 1866 and settled at Springfield, Ill., and subsequently at Quincy, where he was elected, in 1872, Clerk of the Supreme Court for the Central Grand Division of the State of Illinois, which position he held until 1879, when he removed to Chicago, where he was appointed Justice in 1881 and re-appointed in 1891. He joined the Order, became a member of Emes Lodge, Springfield, in 1861, and has ever since been an active and zealous member. At the convention of the Order in 1874, he was elected a member of the Executive Committee and re-elected in 1879, and has acted as secretary of District Grand Lodge No. 6 since 1886.

PHILIP STEIN is a native of Rhenish Prussia, and is forty-nine years of age. At the age of ten years he came over with the rest of his family, to this country, and settled on a farm in Wisconsin, where he went to school and worked on the farm until 1859, moving subsequently to Milwaukee and attending High School there until 1861. He remained at the University until 1865, and graduated with honor as the valedictorian of his class in 1865.

He then went to Europe and spent two years at the Universities of Heidelberg, Bonn and Berlin, where he devoted himself to the studies of the civil law, philosophy and history. Returned to Milwaukee in 1867 and studied the common law in the office of the then law firm of Butler & Winkler. Was admitted to the Bar in Milwaukee in October, 1868, and to the Illinois Bar Nov. 2, 1868, and immediately afterward settled permanently in Chicago, where he has been engaged in the practice of the law ever since, and has never engaged in any other business.

He was elected last fall a Judge in one of the highest courts of the city of Chicago, and his decision recently rendered in the question of keeping the World's Exhibition open to the public on Sunday gave him a wide reputation as an able jurist and peerless judge. As a member of the Order he proved one of the most zealous workers of District No. 6. He was elected presiding officer of one of the conventions of the Constitution Grand Lodge, and his interest as well as his affection proved as true as steel, no matter what station of life he occupied. Judge Stein is one of the most favorite sons of District No. 6.

THE pictures of the delegates from the Fourth District have not reached us in time for production in this issue, nor could we publish the pictures of the delegates from District No. 7, as they had not been elected at the time we were going to press. We shall, however, publish them in the June number.

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Communications.

CONSOLIDATION.

To the Editor of the MENORAH:

The earnest attention of the Brethren of the Order of B'ne B'rith has been frequently called to the great necessity for uniting together all those who have at heart the real fraternal spirit which should pervade the underlying principles for which the founders so zealously contended.

In the early trials and tribulations which beset them on all sides, they were like the pioneers who landed on the shores of New England to struggle for and maintain their independence. This liberty-loving band of brothers, though few in numbers, under the most trying ordeal endeavored to compel a real union of Israelites. By persistent efforts and persuasion, they had to force their views upon the then stubborn minds of those whom they desired should affiliate with them into an intelligent and enlightened organization for their self-protection, and to frown down the sneers and jibes which foreigners were subject to generally, and Jews in particular.

Quietly but earnestly were the doctrines enunciated that the motto of the Dutch, "Eendracht maakt Macht," was as potent a factor among the Jews of America as was the motto of the Americans themselves, that "In Union there is Strength." At first little headway was made, because of the peculiar superstitions which were always uppermost in the old-fashioned belief that it was un-Jewish to break away from the Chebrah and the Synagogue. There was, at that time, however, a resolute, determined will to increase the strength of the B'ne B'rith and to make every effort to induce men of all shades of Jewish belief to enter into the fold for instruction and mutual protection. The lodge was the school for debate, obedience and decorum, and there was an impatient desire at all times to visit the lodge, because each brother became impressed with the all important duty to become a standard bearer for the true cause of Jewish reform, culture and education. They came together in the true spirit of progress and

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enlightenment with one great and holy purpose, to lift the Jew from oppressive thraldom and to make him learn and know that the air he breathed was as free to him as to all others, that he had an equal share in the right of citizenship and that the gathering together of men who were not enslaved by the fear of calling down upon themselves the unwholesome criticism of the Rabinical leaders of the Jewish congregations, was not a hindrance to Jewish progress, but a step in the right direction to further its necessitous advancement.

Many were the jealousies that were at first engendered, but after the Order had been in existence for some time and it was discovered that the objects of so great a Union tended to uplift instead of to retard, creating a new self-reliant feeling of toleration in the breast of every right-thinking Israelite and each striving to teach and educate his neighbor in the new light that had become so suddenly diffused among that earnest band of men, who never faltered, but kept steadily apace with the new situation, going constantly onward, trying to reach the acme of that goal which, in their original intentions, they had set out to secure. They struggled manfully, and truthfully did they offer every sacrifice to master the one and only purpose of their mission, to unite the Israelites of America into one common brotherhood.

This is the fundamental principle which governs the whole Jewish family, "United we stand, divided we fall." This should be our whole purpose now as it was the original purpose of the founders. All other claims should be subordinated to this one great idea. There should be no division of ranks; there should be a solid and united front and the doctrine that all Israelites are brethren should be made manifest at all times and under all circumstances and conditions. It is the only way in which we can combat our enemies; it is that same unalterable and determined will that inspired the founders of our Order to stand shoulder to shoulder for mutual self protection, for spreading the banner of light, the banner of knowledge and education by disseminating culture and enlightenment to our less fortunate brethren, that should influence us to-day; to take by the hand

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and guide aright our less informed, yet equally ambitious brother; to secure for him the same great privileges that were secured fifty years ago by other new comers who came here with like intent to secure an asylum of rest and to make a barrier between them and tyranny.

The recent semi-centennial demonstration had much awakened this old spirit amongst the rank and file of the Order, and the rejoicing of the great jubilee resounded from one end of the earth to the other. Our great principles for which we have striven are to-day enunciated and carried out in those countries whence the original founders came, and the Europe of to-day in that respect is like the America of fifty years ago.

Let us then urge and use our best endeavors by proper and amicable legislation to bring into the fold of the Order of B'ne B'rith, those Jewish Orders that are different in name, but whose tenets should be identical with ours, who, like ourselves, are Jews, imbued with the same principles to guide them, thus making a consolidation of all the Jewish Orders into one grand united and harmonious whole. Then there can be no possibility of disintegration, but to be firmly bent on the same one great object, to be strong in numbers, strong in equality, sure of honest purpose, standing for the right of all our people wheresoever dispersed, and then will the Order of B'ne B'rith add a new laurel leaf to its already well-earned wreath and unite not only all the Israelites of America, but all the Israelites of the world, into one common brotherhood; and then indeed can we emblazon on our banners "Bonum summum quo tendimus omnes."

MORRIS GOODHART.

THE FUTURE OF THE INDEPENDENT ORDER B'NE B'RITH

To the Editor of THE MENORAH:

The near approach of the Quinquennial General Convention brings up anew the topic as to what shall be the future sphere of action of this important Order. Have the past fifty years developed it to that point of perfection where

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those interested in its welfare and usefulness may safely assume that no new tasks are to call for active work? Has it reached that fulness of fruition that we may safely assure our successors that they have nothing to do but to follow in our footsteps and carry on the work as we leave it? The answer to these questions will depend upon what we may agree upon to consider the Order's true mission.

As a dispenser of benevolent relief the I. O. O. B. has, without question, done its full duty in the past, is doing it now. Statistics will show that in the United States it yearly pays out, in various directions, nearly one-half million of dollars for the relief of distress—not only to its own membership, but to the afflicted, irrespective of their affiliation with our fraternity. An organization that does this, must be accounted no mean factor in the benevolent work done by the Israelites of this country.

As a purveyor of the means of education, in the broadest sense of the term, the Order, too, is doing its duty at home and abroad. The schools, ordinary and technical, which it supports wherever needed, the libraries under its control, giving the general community access to the best literature of the age; encouraging that broadest education, a taste for good reading, all speak for its success in that branch of its work. Neither can we lose sight of the educational effect upon the membership of the Order, of the lodge itself; the training in the amenities of public intercourse, the lessons of good citizenship and patriotism, of toleration of the opinions of others, that have been inculcated in our gatherings by precept and example.

Shall we rest satisfied with our progress thus far, or shall we rather reach out for still higher and more noble aims, to benefit Israel and in so doing to make whole human race happier and better? The answer will rest with the action of the General Convention of 1895.

We have welded a band that unites the Israelites of four great continents. The dweller in the Western Hemisphere reaches out his hand and grasps in a fraternal clasp the hands of his co-religionists in Europe, Asia and Africa, each

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ready to aid his brother in word and deed. We are therefore in position to make the I. O. B. B. the most potent organization for good that our people have ever had. Shall we use the opportunity thus presented to us for further and greater usefulness or shall we rest where we now are?

The I. O. B. B. is now the only representative of the solidarity of Israel the world over. No geographical limitations, no question of belief or practice, no differences of conception of our religious duties, can enter into our counsels to disturb the existing harmony. We are therefore in position to do what no other organization can do, to elevate our co-religionists everywhere to that plane upon which we ourselves are; to do for our brethren, who are still in the bonds of affliction, what no one else can do. Shall we do it?

I, for one, answer YES. Guided by the wise counsels of the men who have led us in the past, let the I. O. B. B. now enter upon a new sphere of activity. Let us go on in well-doing—in the relieving of distress and in educating, but let us consider this only a minor part of our work. Let us turn our attention to the combating of error and intolerance; let us, representing humanity in its noblest sense, turn our attention to the amelioration of the fate of those who are the victims of intolerance and oppression. The field is a large one, it embraces all lands; in all climes we can find work to do. Let us enlist in our ranks an army of workers in the cause; let us teach them and, through them, the world, the lessons of tolerance of the rights of man as a human being, which have been inculcated by our Order. In a new sense let us work and watch, learn and teach, seek peace and pursue it.

S. B. WOLFE.

THE ORDER IN THE WEST INDIES.

To the Editor of THE MENORAH:

I beg to acknowledge receipt of your esteemed favor of the 19th inst., in which you request me to contribute a few suggestions, ideas or propositions to the Convention number of the MENORAH to be published in April. A great press of

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HOME FOR AGED AND INFIRM, YONKERS, N. Y.

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business permits me to only make the briefest kind of reply. There are two suggestions that I think might with profit be taken up by the Convention to assemble in Cincinnati.

The first, is the extension of the Order to the West Indies. My information is, that in Jamaica and some of the islands in the West Indies there is a large number of highly intelligent and respectable Jews, who would, if properly informed, gladly avail themselves of an association with the B'ne B'rith. Most of the West Indian ports are within a few days' sail of New Orleans and Galveston, and there would be no difficulty in attaching the West Indies to the Seventh District or ultimately forming an independent district for the West Indies and Central America. The Jews are well represented in all the Central American ports.

The second suggestion that I have to make is, that under the auspices of the General Committee of the Constitution Grand Lodge, propositions be obtained from prominent life insurance companies looking to a reinsurance of our endowment risks as they now exist, and the abolition of all endowment in respect of members who may come into the Order after such reinsurance is effected.

In this connection, I beg to observe that, while the endowment system in each district is independent of the other districts, it will be much more feasible for the Constitution Grand Lodge officers to obtain for the benefit of the the different districts, some basis from the insurance companies by which we can probably get rid of the vexed endowment question in the different subdivisions of the Order.

Fraternally yours,

LEO N. LEVI.

THE ORDER'S WORK AMONG EMIGRANTS.

To the Editor of THE MENORAH:

In the October, 1893, number of THE MENORAH, I suggested that a labor to which the Order of B'ne B'rith might well address itself, was that of assisting in the amelioration of the condition of the Russian refugees who had made their home in our land. I presented that the occa-

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sion was one which permitted us to carry into effect the duty enunciated in the preamble to our Constitution, "to elevate the mental and moral character," of our people, and to rescue "victims of persecution."

In the months which have elapsed that duty has not grown less nor its necessity diminished. Our work should mainly lie in the direction of rescuing these oppressed people from the debasing surroundings which mark their lives in our large cities. Philanthropic men are lending their aid, devoting time and means to this end; but if it could be made a work of the lodges throughout the land, a work to be systematically pursued, and to which the membership would give their direct, personal aid, a result might be achieved which would be an additional reply to the inquiry, What does the Order of B'ne B'rith accomplish?

To rescue these "victims of persecution" from the degrading influence which encompasses so many of them—to elevate their character; to inspire them with patriotic impulses; to make them self-respected and properly self-supporting, is a demand of the hour, a duty which we owe not only to them, but to ourselves—a work the accomplishment of which is demanded, not for their sakes alone, but for ours also. A despotism has ground them to the earth. Let the citizens of a Republic teach them to stand erect—instruct them how to live!

The Jew is judged by the unthinking too often, not from the highest example of his race, but from the lowest. The lowest must, therefore, be placed upon a higher moral plane, or the whole people suffer.

Can the coming Convention mature a plan which will enlist the brotherhood in this work? The inquiry suggests itself, might not the Executive Committee of the Order put itself in touch with those who are now actively engaged in this labor and be the means of assisting in the operation of the machinery in our larger cities to work out the desired end?

As one of these modes, I suggest lodge meetings at stated and regular intervals, to which these people should

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be invited and their presence obtained, and at which addresses should be delivered upon those matters which are of all importance to them, teaching them something of the land in which they dwell: its history, its institutions, and its government, not only thus limited, but extending even into the principles which should govern them in their daily lives, in their homes, in their avocations, and in their contact with their fellow men. It may require experiments and experience to determine how the result may best be attained, but without the effort we can have neither the experiment nor the experience. It would seem that the effort would awaken at least renewed interest in our lodges, and its successful accomplishment would be an achievement reflecting additional glory upon the Order.

VICTOR ABRAHAM.

THE SCOPE OF THE ORDER.

To the Editor of THE MENORAH:

The man who considers vigorously and exhaustively an evil affecting a great mass of people and who determines upon an original and effectual remedy, exhibits foresight and statecraft which place him among the great men and the benefactors of his age. Such was the founder of this Order, who applied to conditions calling for immediate relief and permanent cure a method and a plan of action which proved adequate and cannot be overlooked in studying history.

To-day the same conditions exist which confronted Henry Jones, but in an exaggerated form. There are two hundred thousand recent immigrants from Eastern Europe crowded into contracted tenements of a single section of New York—and Baltimore, Philadelphia, Boston, Chicago, Pittsburgh and other cities tell the like story. The elevation of this great body of strangers to a position that shall prompt their neighbors to think kindly of them, is a very serious problem.

The founder of the B'ne B'rith kept in view the religious and the serious aspects, while admittedly laying greater

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stress upon the question of capacity for citizenship. The Order was designed to work upon the self-respect, the fraternal love, the religious aspirations of these strangers who were welcomed to the shores of freedom.

The framework which the founder fashioned adapted to the wants of the times has been denuded of the outer covering of ceremony and ritual—has even lost the cheering atmosphere of brotherhood which seemed to surround it—for men are more material than they were half a century ago. Endowment, now happily optional, had all but superseded the other advantages of the society; the meetings do not attract; the membership does not increase, new blood builds up the club but not the lodge; but our brethren come to these shores in large numbers and are strangers in a strange land—as were the founders of the Order—and these newcomers largely lack the courage, the manliness, the cohesiveness of the German element of '48. The strongest of reasons therefore impel us to ask, can the B'ne B'rith make the rise of these people to independence less of a struggle for existence?

The Lodge will prove a genuine friend to these new comers, *provided* we revive the modest and significant lessons of our earlier days. Things have changed since the beginning of our Order and we cannot desire or expect a restoration of its surroundings or of the men that animated it when it began to be a power for good. It is, however, clear that of all the lessons taught by the founder, none possessed more vitality or more claim upon the confidence of members than the adoption of the patriarchal example of industry, simplicity and vigilance. The symbols of the earlier ritual were Jewish—the instructions were based upon the Bible—the Lodge could claim to be a complement of the Synagogue and the School, not alone in the discipline and order, but in the instruction intended to elevate the members. Friendships were cemented, differences obviated or adjusted among men who first knew each other's merits as they met in the Lodge Room. Strangers were welcome, and were strangers no longer. I maintain that this was because of the rare com-

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bination of intelligence and spirituality which the principles of the Order constituted. I shall be told that several of the earlier members who became prominent were not religious, in the restricted sense. This is true, and I believe their influence would have been more enduring had they been conformists. But, in those days, there was no synagogue in which they could have actively participated. Some of them even joined in the formation of such a Jewish congregation and its semi-centennial has just been celebrated. Had they proved as religious as they were patriotic, they could have moulded existing conditions so that the progress of the Order would not have been arrested.

However, they rendered signal service—would that the influence of their successors were always as potent to preserve and to maintain their standard of firmness and simplicity! As for works of charity, indeed, it would be ungrateful to deny to the Order the honor of ready and liberal acceptance of its mission. Let the Orphan Asylums and Homes for the Aged, the Hospitals and other institutions attest. Apart from purely benevolent objects, within and without the lodge, the Order has stimulated educational and patriotic efforts at home and abroad.

The founders of the Order were wise in their generation and we should zealously and intelligently follow their example.

Without presuming to be exclusive in the programmet and not wishing to be understood as condemning our present ritual, I would,

1st. Restore the educational feature of the lodge—that peculiarity, which made it almost a place of worship—at least a "house of assembly" for mutual instruction. The present moment witnesses the growth and development of a new organization—the National Council of Jewish Women, combined for religious and philanthropic study and action. Is it not opportune for the Lodge to resume its ancient policy, again arousing enthusiasm and brotherly love?

2d. I would strengthen the bonds of the Lodge and heighten its influence in the formation of character by creat-

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ing and encouraging boards of arbitration in districts, so that members should be induced to avoid unwholesome litigiousness and unseemly publicity in controversy. Discipline and experience would soon establish confidence in such a board and thus it would succeed to the authority of the Jewish minister of the olden time. The statement is made with strange relevancy that for a hundred years, the New England minister of religion was also the sole arbitrator among the people of his village. Such was and substantially is the case in that great empire whence came the bulk of our immigrants.

3d. Having again acquired the good will of the strangers who will some day take our places, and having thus powerfully aided in the government of this body, so that intelligent direction of the ritual reconciles them to new surroundings, and the simplicity and vigilance of our forefathers predominate in the lodge, which they enter in confidence and with delight, we invite them to overcome the excessive vivacity so readily degenerating into bitterness and dissension, and to subject themselves to discipline, to counsel, in whose suggestion and orderly maintenance they take part.

Out of this, unconsciously, arises my last proposition: the natural and cordial participation by these men, so lately strangers, in the current work of the Jewish denomination.

The lodge should not create a new charity, but should train the brethren to work and watch for the benefit of others; should prompt co-operation with existing institutions.

The lodges need not establish a new school, but should train the brethren in the duties of citizenship, and lead them to join educational societies for children and adults, preparing them for life of the higher American standard.

I shall be told that all this may be witnessed in many a lodge. True; but it should be characteristic of every lodge. The Orders should co-operate with one another, with the benevolent and the educational organizations in each city and State. The members should learn and teach in their own lodge the lessons of life attainable elsewhere, since bet-

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ter or more popular conditions have appeared to sway the fortunes of the institution.

They should seek the peace of their brethren and of the land wherein they dwell, making these strangers a blessing to the country which, above all the kingdoms of the earth, deserves the loyalty and the affection of the descendants of Abraham, our first exile, who left his native land because of apprehended persecution.

If the coming convention shall direct its work partly on these lines, there need be no doubt of its rising to the height of great achievements for the benefit of humanity.

MYER S. ISAACS.

FOR THE HOME IN ATLANTA.

To the Editor of THE MENORAH:

From various parts of the United States, I have received information that the impression exists that the Jewish Publication Society will issue, as one of its numbers, my forthcoming book, "The American Jew as Soldier and Patriot." Therefore, I beg leave, through this medium, to inform your readers that the plan originally was to that effect, but has long since been abandoned, and the book will be published under my own auspices by the Levytype Company of Philadelphia, I assuming all liability; and whatever *net results are derived from the book will go to aid in constructing a new wing to the Hebrew Orphan Home in Atlanta, Georgia.* I therefore ask that subscriptions be sent to me direct, from those who have not already subscribed, and make your subscriptions *for as many copies as possible.* The price for each book will be two dollars. As the result of my four years' labor is a disinterested one, I am sure no one will charge me with egotism in thus bringing myself again before the public in connection with this much desired work.

Very respectfully,

S. WOLF.

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B'ne B'rith Notes.

The first General Convention of the Order was held at Allemania Hall in the city of New York. The Convention was opened on July 19th, 1869, and adjourned on July 27th, comprising nine days.

The second General Convention was held at Kingsbury Hall, Chicago, Ill. The Convention was opened on January 25th, 1874, and adjourned on January 30th, comprising six days.

The third General Convention was held at St. George's Hall, in the city of Philadelphia, Pa. The Convention was opened on January 26th, 1879, and adjourned January 30th, comprising five days.

The fourth General Convention was held at Tammany Hall, New York City. The Convention was opened on March 1st, 1885, and adjourned March 6th, comprising six days.

The fifth General Convention was held at the Capitol at Richmond, Va. The Convention was opened June 1st, 1890, and adjourned June 5th, comprising five days.

District Grand Lodge No. 7 was handsomely entertained by the members of the two lodges of the Order and residents of Montgomery last week. The last meeting of the Grand Lodge in Montgomery took place in 1876.

A Conference Committee consisting of five delegates each from Districts No. 2, 6 and 7 will meet in the city of Cleveland during the coming July, in conjunction with the Directors of the Cleveland Orphan Asylum, for the purpose of devising ways and means for the enlargement of the Asylum.

District Grand Lodge No. 2, at its last Convention discussed the establishment of a National Jewish Hospital for Consumptives to be erected at Denver or San Antonio.

Let us be satisfied to remain within such limits as have been indicated and traced by our clear-headed and warm-hearted founders of the Order. Let us at the same time study the spirit of the times, and the demands of a higher and more human civilization, and our influence for good, for the happiness of our brethren will increase, our example will not be without beneficial effect upon humanity at large.

—JULIUS BIEN, Report of 1874.

The Order has contributed $20,000 for the erection of the Statue to Religious Liberty now in Fairmount Park, Philadelphia.

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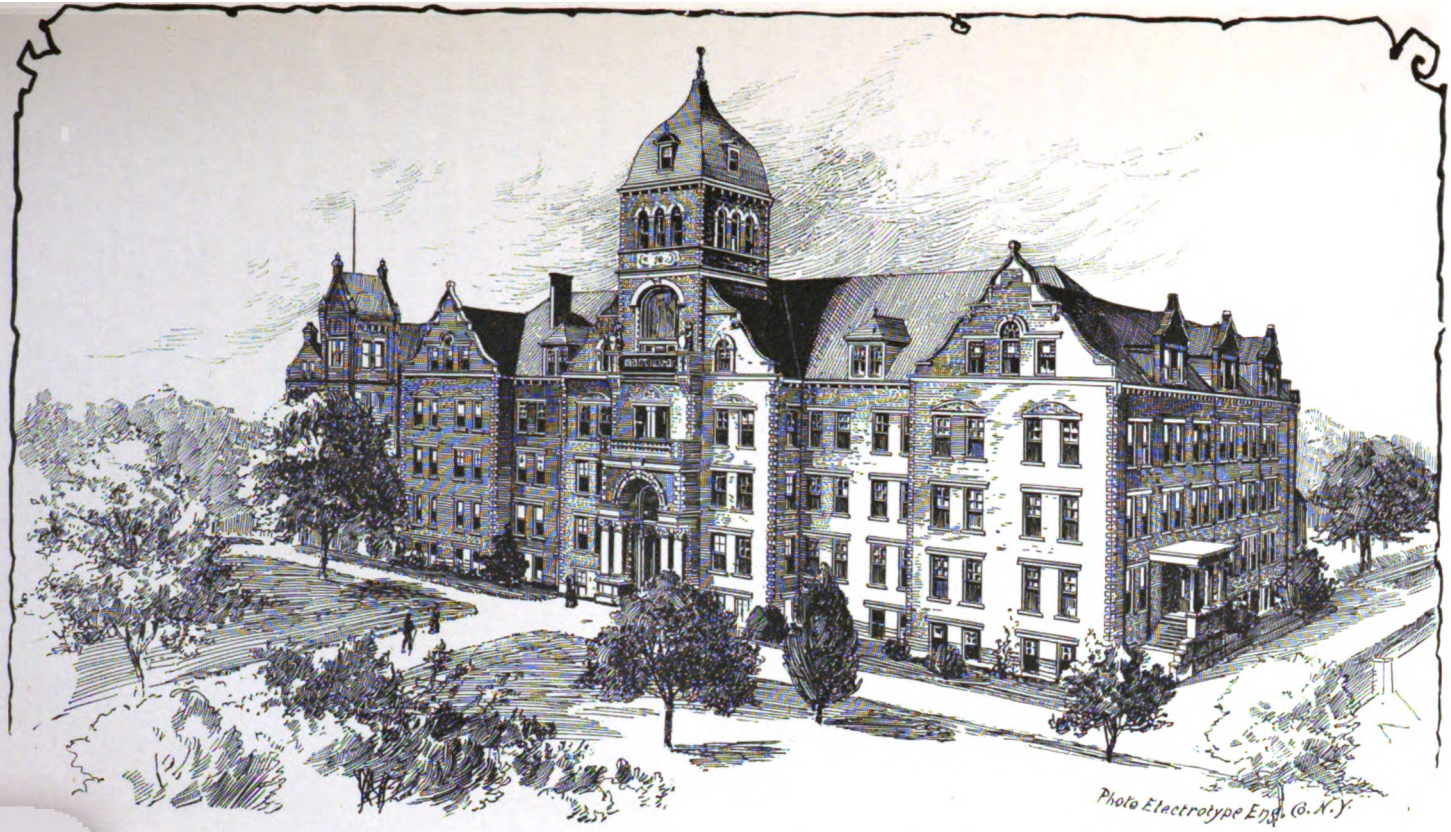

JEWISH ORPHAN ASYLUM, CLEVELAND, O.

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"Standing as it does as a monument of *Religious Freedom* in America, and as a testimony of the love for *Religious* Liberty that has always actuated Judaism from the time of its foundation, we have reason both as Americans and as Israelites, to feel proud of it. As B'ne B'rith, we can especially reflect with joy that our Order should have been the first to commemorate the noblest of our country's many blessings—Religious Liberty."

Hon. A. L. Sanger, of New York, was elected President of the Court of Appeals in 1879. Subsequently resigned, and Joseph Abraham, of Cincinnati, was elected in his place. Brother Abraham served as President until his death in 1894. The Executive Committee elected Josiah Cohen, of Pittsburg, to fill the vacancy.

There are now ten District Grand Lodges in the Order.

The work of the Hon. Simon Wolf, Vice-President of the Order, entitled: "The American Jew as a Soldier and Patriot," will shortly appear from the press. The proceeds of the work will be donated by Brother Wolf to the Atlanta Orphan Asylum.

The Charter for Grand Lodge No. 6 was voted at the Convention of 1868.

At the Convention in 1868 it was announced that there were 150 children in the New York Orphan Asylum, and an appeal was made to the delegates to exert themselves to procure situations for the 12 or 15 boys old enough to earn a living. The same orphan asylum according to its present census has 701 inmates.

The offices of the present Executive Committee were created in 1868.

Julius Bien was elected President of the Executive Committee on July 27, 1868.

P. W. Frank was the Grand Saar (President) of the Order at the time of the first General Convention.

Rev. Dr. Isaac M. Wise was one of the delegates to the Chicago Convention in 1874.

The Chicago Convention of 1874 authorized the establishment of lodges outside of the United States.

Representation by proxy was abolished at the Convention held in Philadelphia in 1879.

The Philadelphia Convention authorized meetings of the members of the Court of Appeal.

A society, consisting of the president and vice-presidents of the

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various lodges of District No. 1, was organized several months ago. The president of the District Grand Lodge is, for the duration of his term, president of the society. The object of the same is the furtherance of the interests of the District and Order. A meeting of the society is held monthly.

Bro. Julius Bien, the President of the Executive Committee of the Order, was President of District Grand Lodge No. 1, in the year 1855.

The Past Presidents of the Grand Lodge of District Grand Lodge No. 1, formed a society some four years ago. They number twenty-five, with term of service extending from 1853 to date. The object of the society is to aid the brotherhood. A banquet follows the annual dinner. There were in all thirty-four presiding officers of the District, of whom nine are dead.

There has been some talk of making the Home for Aged and Infirm at Yonkers, N. Y. (District No. 1), a national Home for the entire brotherhood.

The past presidents of each District Grand Lodge should form a society such as that organized by District No. 1.

Hon. Moritz Ellinger, of New York, was the first Secretary of the Executive Committee; he was elected in 1868.

Hon Simon W. Rosendale, of Albany, was the first President of the Court of Appeals of the Order. He was chosen in 1868 and re-elected in 1874, serving ten years as such.

The contributions of the Order in 1870, to the Chicago Conflagration Relief Fund, was $25,500.

Thirty-four cases of clothing were distributed by the B'ne B'rith Relief Fund.

The contribution to the Yellow Fever Fund was about $20,000.

The Order contributed $5,300 toward the maintenance of the Roumanian Consulate.

Adolph Moses, of Chicago, was the President of the first General Convention of the Order, held in New York City in 1860.

Hon Simon Wolf, of Washington, was the President of the second General Convention held in Chicago, in 1874.

Hon. Simon Wolf was also President of the third General Convention held in Philadelphia, in 1879.

Hon. Philip Stein, of Chicago, Ill., was the President of the fourth General Convention, held in the City of New York in 1885.

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Hon. William Lovenstein, of Richmond, Va., was President of the fifth General Convention, held in Richmond, Va., in 1890.

There has been no meeting of the Court of Appeals of the Order for oral discussion of appeals since the last Convention. There have been very few appeals before the Court.

A B'ne B'rith club with a membership of over two hundred has been organized in the City of New York, its objects being social intercourse. It is expected to be an excellent adjunct to the first District.

The Maimonides Library which forms part of District No. 1, and is located in the City of New York, has now about 45,000 volumes upon its shelves and has a circulation of nearly 125,000 volumes annually. The library is open daily, save on Jewish holidays. William A. Gans, of New York, is the President of the Library.

THE INSTITUTIONS OF THE I. O. B. B.

THE HOME FOR THE AGED OF DISTRICT NO. 1, I. O. B. B.

UPON the banks of the Hudson, at Yonkers, upon an elevation which overtops the beautiful surrounding country, upon one side looking out upon the historic Tappan Zee, upon the other the wooded shores of the great river, and immediately surrounded by its own nine and a quarter acres of woodland, velvety lawns, stands "The Home for the Aged and Infirm of District No. 1, Independent Order of B'ne B'rith."

The idea of the erection of a "Home" was formed as early as 1858, when the General Fund of the District was created "for the purpose of providing a proper edifice, in which members of the B'ne B'rith and their wives, who through protracted illness, old age and extraordinary occurrences, have become unable to work or to gain a livelihood, may find a home in an asylum. By the contribution of one dollar per annum by each one of its members, a sufficient sum was collected to carry out the object of the Fund, and in February, 1875, nine and a quarter acres of land were purchased for the purpose; but not until June 5, 1881, was the

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work really begun, when the ground was broken for the erection of the building. August 10, 1881, the corner-stone was laid with proper ceremonies, and the Home was dedicated for its purpose on June 28, 1882, and on June 29, 1882, the first inmates were received.

The erection of the Home and the maintenance of the same, up to the present time, has amounted to over $300,000. It has at present 68 inmates, and has a capacity of housing about 125.

The Home is a home in the true sense of the word, and is maintained by a contribution of two dollars annual dues by each member. Each member, by virtue of his payment, is entitled to its benefits. Old age, infirmity, and such misfortune as shall disable a member from earning a livelihood, entitles a brother and wife or widow to enter the Home.

Auxiliary to the Home is a society composed of more than twelve hundred ladies, who devote themselves, through their regularly constituted committees, to looking after the comfort of the inmates. The Home is administered by a board of twenty-one governors, elected by the Grand Lodge, whose members are untiring in their devotion to its interests. The Home may be reached by the New York Central Railroad and the West Side elevated roads, which connect with the New York and Northern Railroad.

According to the last report there were sixty-five inmates at the Home: eight married couples, thirty-seven men, and twelve widows. The total receipts for the past year were, $15,104.01, and the expenditures, $14,502.26.

Rev. Dr. Voorsanger, of San Francisco, during his visit to the East in the past summer, paid a visit to the Home at Yonkers, which, in his "Conference Sketches," he alludes to in the following glowing language:

"And now I wish to speak of an institution than which I have seen nothing more inspiring, than which nothing more satisfactory exists in all the great work of Gotham. It is the B'ne B'rith Home for the Aged at Yonkers. On my return from Atlantic City, whilst a guest at Dr. Gottheil's country

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house, the learned and distinguished Rabbi of Temple Emanu-El invited me to accompany him on a visit to the Home. I have in years past defended the B'ne B'rith Order against the attacks of men who could see nothing in it but an insurance society. I have had, myself, occasion to criticize the sordid self-interest of lodges and representatives who would cry down every tax for educational and humanitarian purposes, and would work anarchy rather than become cognizant of their duty to develop the principles of their Order. This bringing to the foreground of insurance, sick benefits, etc., has prejudiced many well-intentioned Israelites, particularly on this coast, men who understand that the Order is incapable of reaching greater heights. To such I recommend a visit to the Home at Yonkers or the Orphanage at Cleveland. There they will find an exemplification of the principles of the Order that will surprise them. There they will find an expression of the capacity of union, an utterance of the finest humanitarian sentiment of which man is capable. I candidly confess to having had some doubts regarding the future of the Order. After visiting the Home at Yonkers, I had such doubts no more. I recovered my belief in the B. B. That Order is destined to accomplish great things in the future. An Order that is capable of establishing such institutions is destined to live and to labor.

"Our carriage passed through a massive iron gate into a circular road that led to the steps of the Home. The latter stands on an elevation, probably the highest point in the Hudson River Valley. The Home is just outside Yonkers, fourteen miles from New York. When you visit it, do not immediately inspect the institution. Go first to the balcony or parapet on the second story. You will view one of the most charming scenes your imagination can conjure up. All around, the rich country, in the highest state of cultivation, dotted with the rich mansions of the new aristocracy, a country the natural beauty of which delights the eye and makes the heart swell with pleasure. Below, almost at your feet, is the winding Hudson, the river of romance and beauty; opposite you the Palisades, the sombreness of which is always relieved by the stream's blue sheen and the many craft that ply on it. And over the landscape all around, over the blue river and the rocks opposite, hangs the white mantle of light, sent down by the midsummer sun, and the gentle breezes that come in from Hell Gate are zephyrs that lovingly fan the heated brow, and set the corn in rhythmic motion and whisper musically through the thick foliage that is still vigorous with

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life. It is a rich scene, yet a quiet scene. One may sit there and dream, let the brownies of the opposite mountains play their pranks, and forget that th re is such a thing as life and its stern responsibilities.

In such a lovely spot have the B'ne B'rith built a house for their old people. Its first impression is not that of an asylum, rather that of a magnificent country house of large dimensions,. The surrounding park, of thirty acres, owned by the Society, lends itself to the illusion. There is nothing of the charity home about this great institution. If, upon entering, you would not have been received by an obsequious officer, or had not seen venerable figures scattered around the place, the illusion would have continued. All is lofty and large and wide and pleasant and healthy. Eighty people constitute the family, among them some twenty old ladies, wives or widows of the venerable brethren. There are three floors. The first is given up to offices, dining-rooms, and the loveliest synagogue I have seen in America. The second floor has the living rooms and a reading-room for the elders. I have been in those living rooms and have marveled what the loving kindness of Israel is not capable of accomplishing. Most of these men and women naturally come from the poorer classes. Many have been artisans and mechanics, whom old age bade abstain from further toil and spend the remaining years in peace. I say, without much fear of contradiction, that few of them have ever had such comforts as they now enjoy. I met an old toothless countryman who knew my grandfather. He assured me that though his life had been one of toil and poverty, it had not been an unhappy one, yet that his residence in this lovely refuge was the happiest period of his life, and that it was the means of prolonging his years. I can well believe it; I never saw such a happy, contented crowd. I thought for the moment of Cardinal Newman, who, at the close of his life, retires to old Blackfriars College, heartbroken, to share the scanty fare allotted to the old pupils. There is no such sentiment amonst these dear oldsters. It is their right to be there, and they know it. Ample food, luxurious quarters and cheerful entertainment keep their hearts young. There is a certain dignity about them that one will in vain look for in similar institutions. I am glad I visited this beautiful place. It has inspired me with more faith in an Order I believed to be on the wane, notwithstanding its ramifications throughout foreign countries. And as soon as District No. 1 will have recovered from its harassing financial problems, which will be as soon as they dump the

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whole Endowment in the ocean, it will be enabled to turn its attention to the establishment of other institutions, that will attest the large spirit of New York's Israelites and the broad humanitarianism of the B'ne B'rith Order."

THE JEWISH WIDOWS' AND ORPHANS' HOME OF NEW ORLEANS, THE FIRST JEWISH ASYLUM IN THE U. S.

The direful effects of the epidemic in 1853 in New Orleans and surrounding country, became the powerful factor of the above Association. It was chartered in 1855, and since that time 784 orphans and half-orphans have found within the walls of the Home shelter and education. The original Home was on corner Jackson and Chippewa Streets. It was several times enlarged, until the Society deemed it necessary to erect the now palatial Home on St. Charles Avenue for the better accommodation of its proteges, at a cost of $100,000. The number of the present inmates is 146.

The connection of the I. O. B. B. with the Home dates from the year 1875.

The officers of the Home are: President, Gabe Kahn, Past President of District Grand Lodge No. 7; First Vice-President, Rev. Dr. I. L. Leucht; Second Vice-President, Theodore Berkson; Treasurer, S. Katz; Secretary, E. I. Kursheedt. Mr. Hyman is Superintendent.

The Home is governed by fifteen Directors, of whom seven are chosed from the I. O. B. B. The Association also provides for the support of poor widows outside the Home, at a cost of about $3,000 per annum. The maintenance of the asylum involves an annual expense of near $25,000. Bro. M. Ellinger, Editor of THE MENORAH, has been for many years an honorary member.

THE TOURO INFIRMARY OF NEW ORLEANS, LA.

This Hospital was organized and chartered under the will of the late Judah Touro, in 1854, who left a building for the purpose of establishing a Hebrew Infirmary in New Orleans. The real establishment of the Touro Infirmary took place in 1868, when the Society was reorganized and rechartered. It

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has, since then, admitted 6,500 sick. In 1882, the new hospital buildings were completed at a cost of $100,000. In 1877, the I. O. B. B. became connected with the institution, and has since yearly contributed about $4,500, and became a powerful factor in the dispensation of aid and succor to the poor sick. In 1874, the consolidation of the Touro Infirmary with the Hebrew Benevolent Association was effected, and the Society is now known under the name of the Touro Infirmary and Hebrew Benevolent Association. The Institution takes charge of the aged, infirm and crippled, of whom about thirty-five now find shelter within the building. By its connection with the Hebrew Benevolent Association, it has become the dispenser of the outside charity in the city, including, of late, the care of the Russian immigrants, which has called for increased sacrifices of money and general efforts for their benefit. The maintenance of the institution involves a cost of about $35,000. At the free clinic last year 11,000 sick were treated.

The officers are at present: President, Gus Liebman; First Vice-President, Rev. Dr. I. L. Leucht; Second Vice-President, Henry Marx; Treasurer, H. Stern; Secretary, Isaac Blum; Superintendent and Acting Secretary, Jos. Magner. The institution is governed by twenty managers, of whom thirteen are elected from the I. O. B. B.

The Atlanta Hebrew Orphans Home.

At Atlanta, Georgia, is not only the child, but the pride of District No. 5. It took many years of patient labor, of incessant application, and unbou ndedlove, not only for the Order and its mission, but for those little orphaned children, who held up their little hands imploringly, asking for shelter and protection, asking for dowry in the form of education, which would offer them a safe staff when entering upon the sfruggle of life. All the brethren of the District worked with all their heart, with all their might, for the realization of their wish to have an Orphan Home in their District, to be supported and maintained by the brotherhood. None, however, worked with more intense application and zeal than

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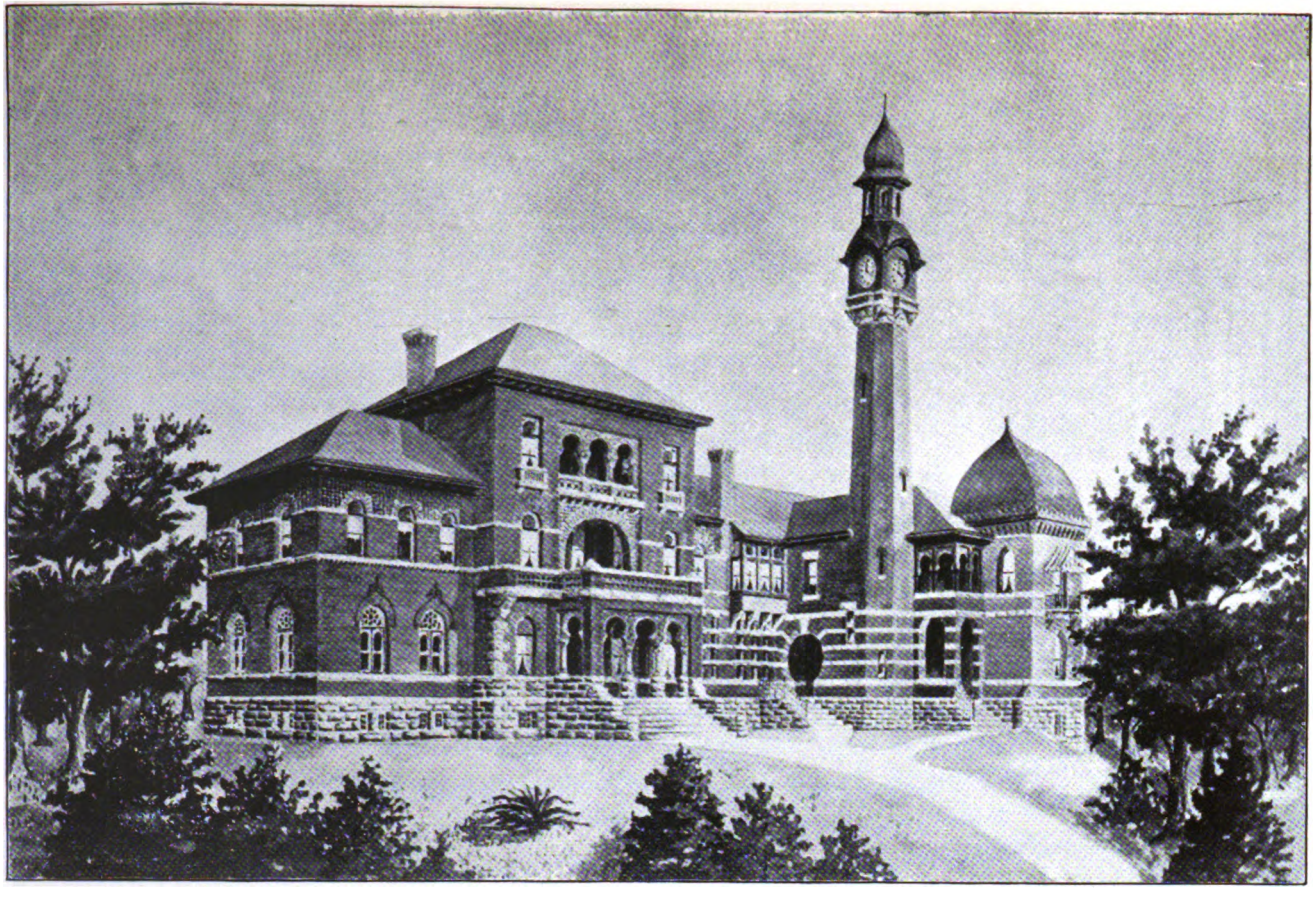

JEWISH ORPHANS' HOME, ATLANTA, GA.

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Brother Simon Wolf, of Washington, and with him as their captain, the sum needed for the erection of a Home was finally realized, and Atlanta chosen as the place of location, where, in 1889, it was duly opened and dedicated with imposing ceremonies, in which the whole community of that beautiful city, regardless of creed, sect or nationality, participated. "Truly," said Mr. Wolf, in response to a toast of "The Home" at a banquet at Macon, Georgia, "The Orphan's Home to the members of the Order of B'ne B'rith in this District, in fact to the whole Order, and to every friend of humanity, is as dear, although constantly kept before our vision, as the love of a mother, the affection of a wife, the loyal duty of the child or the thousand and one sweet and endearing feelings of the lover. These are common, every day manifestations, yet they are all-enduring, and will go down to the ages with the same halo of interest as at the dawn of creation. So, I hope and trust, the interest for and in our Home will be as enduring: for misery, destitution and want will unfortunately be ever the attendants of happiness, home and contentment. They are the skeletons who stalk in the footpaths that have been illuminated by prosperity, and, however much wealth and ease may shun the responsibility and look with abhorrence upon the picture of misery, misery does exist, and to alleviate it and relieve it, and to use it as a means to work better feeling in our common nature, is indispensable.

There are at present, as we learn from the reports of the officers, published in *The Magnet*, a quarterly magazine issued by the Asylum, sixty-two orphans in the institution, thirty-four boys and twenty-eight girls.

One of the bright oases of our past year, says the President, Brother Simon Wolf, in his report, was the amount of money received from Richmond. The Henry Newman Legacy of $5,000 was sent to us through Brother Lovenstein, the executor of the estate. Brother Nelson, to whose zeal we are largely indebted, deserves our hearty thanks. Mrs. Strauss, in commemoration of her seventy-fifth birthday, sent in $200, and Mrs. Levi sent us the $100 willed by

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her husband, but which the estate was unable to pay. These are splendid examples of head and heart, and should have plenty of followers.

The Cleveland Orphan Asylum.

At the meeting of the Grand Lodge of the Order B'ne B'rith, held in the city of Cleveland, in July, 1863, upon a motion of the late Benjamin F. Peixotto, seconded by Bro. Joseph Abraham, it was unanimously resolved that the members of the District should be taxed, in addition to the regular dues, one dollar per year, in order to create a fund which, some time in the future, might be used for the organization of a charitable or an educational institute. Thus the foundation was laid for that grand monument of charity and love, the Cleveland Orphan Asylum, which celebrated its silver anniversary on the 15th, 16th, 17th and 18th of July. From small acorns the most stately and magnificent trees take their beginning, from the small contributions of a dollar paid annually, such noble institutions as the Orphan Asylum in Cleveland, and the Home for the Aged and Infirm at Yonkers, New York, have risen to splendid dimensions, by the union of brethren laboring for the amelioration of those who are in need of help and love. At the meeting of the Grand Lodge, held at Milwaukee, in 1867, it was resolved to use this fund for establishing an Orphan Asylum. Bros. Abraham Aub, of Cincinnati; Isidor Bush, of St. Louis; Wm. Kriegshaber, of Louisville, Ky.; A. E. Frankland, of Memphis, Tenn., and E. Budwiz, of Cleveland, Ohio, were elected as Trustees, with full power to collect the funds from the lodges, to solicit donations, to select a suitable place to locate the Orphan Asylum, and to bring it into working order.

There have been admitted to the institution during the past twenty-five years, 1,497 orphans, of which 1,042 were discharged, and 16 died. There are at present 439 children in the institution.

There are at present nearly 500 orphans placed in the institution, and many applicants had to be refused, for want

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of accommodation. In his recent report to the Grand Lodge, Bro. Wolfenstein said:

The rearing and educating of our orphans, for which our institution has been founded, continues in the same line and with continually progressive methods, as in the years past. I would consider it out of place to extol in praises the work we are doing and accomplishing; but I deem it proper to say, that we are continually trying to improve our system and facilities, never for a moment forgetting that no human work is, nor can be perfect, but that it ought to be our endeavor to strive for perfection. Experience is our great teacher. The results of our work exhibited in the appearance and the progress of our wards and in the success of our former pupils, encourage and enthuse us in our endeavors.

The fear and apprehension that the depression of business prevailing through our country, would cripple our resources, has not been realized. With a little extra exertion on the part of our trustees and directors, our last year's revenue exceeded by over five thousand dollars our expenditure. Our finances are in healthy condition, as the details of our annual report will exhibit to you.

At the recent session of the Grand Lodge a resolution was adopted to have committees appointed by District Grand Lodges Nos. 2, 6 and 7, to act in concert for the perfection of measures looking to the raising of additional funds for the enlargement of the accommodations of the Institution, which, judging from the disposition of these Grand Lodges in the past, will no doubt be realized in the near future.

OMISSION.

In our biographical sketches of the delegates of No. 6, the following one was accidentally omitted. It is therefore inserted here:

ISRAEL COWEN, President of D. G. L. No. 6, I. O. B. B., was born at Houston, Texas, December 12, 1861. After attending the public schools, he became a pupil at a then noted boarding-school in New York City, and, on the same being discontinued, was sent to Germany, where he enjoyed the benefit of the highest educational institutions for six years and over. Returning to this country, he, in order to fit himself for the practice of the law, entered in succession a number of prominent law offices in Denver

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and Chicago, and took a regular law course of two years in the Law Department of the University of Chicago and Northwestern University. Graduating in June, 1881, at the age of twenty, he spent the interim, until his majority, in acquiring a knowledge of the Code system in a leading Milwaukee law office. He then commenced the practice of his profession in Chicago, and, by dint of faithful and unremitting devotion to the same, gradually built up a practice that has become at once lucrative and of the highest order.

Mr. Cowen has only allowed his interest in Jewish affairs to in any wise share his fealty to his profession. And so he has connected himself from time to time with every movement which tended to benefit or elevate the Jewish name. Besides having given his aid to and presided over many Jewish literary societies, he has been deeply attached to congregational life, and has been for many years a member of the Board of Administration of Kehilath Anshe Mayriv, and is now its secretary.

He has, since 1885, been a regularly attending delegate at the biennial councils of the Union of American Hebrew Congregations, and has twice been chosen a member of the Board of Delegates on Civil and Religious Rights, an office which he nows fills. In addition to other honors he has, from time to time, filled many important positions on various committees, appointed for the benefit of Jewish affairs, both nationally and locally, having been, amongst other things, an active member of the Executive Committee in Aid of Russian Refugees.

Since his entrance into the Order, he has endeavored to enhance its importance by making it the originator of many public movements. So, under its auspices, he arranged the Master Memorial Meeting, held on the death of Moses Montefiore in the Chicago Opera House, as well as other meetings. To him is also due the incorporation of the Intellectual Advancement feature into the Constitution of the D. G. L. No. 6, and lately as Chairman of the Committee in that behalf, the introduction of the University Extension course in entertainments given under its auspices.

Mr. Cowen was a member of the Constitution Grand Lodge, which met at Richmond, where he was the recipient of high honors. He was elected Vice-President of the District in 1892, and President in 1893.

THE JEWISH BOY

A Story of Eastern Galicia by WILHELM FELDMAN

(*Continued*)

ONE Saturday afternoon the weather was too disagreeable to permit going to the woods, and he was compelled to stay in the college. He sat down in a corner and put one of his secular books upon the folio of the Talmud open before him. Around him arose a whispering and by means of signs a silent communication between the members of the congre-

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gation was established. The plan of attack was formulated.

From time to time he cast a glance at his companions but not observing any disquieting indications, he became lost in deep study in the subject before him.

There a shadow fell upon his tome. He trembled; a strange hand pressed upon his arm.

"Keep your things, Yitzchak, the attack is now coming," were the warning words of a friendly voice.

Caught *in flagranti*, the frightened smuggler turned round. Before him stood a man of about twenty-five years of age, of middle stature, well nourished, his face covered with an ashen-grey, thin growth of whiskers, wearing glasses. Behind the glasses grey, as a rule dark and expressionless orbits, with an occasional spurt of sarcasm and change looked forth. He wore an elegant suit and had the air of a man well-to-do in life. A gold watch, from which dangled a heavy gold chain was visible under his satin gaberdine, and brightly polished boots adorned his feet and peeped out from a pair of trousers evidently made by the best tailor.

Reb Leibele, also called "the Brodyer grandchild" was an anomaly in the college of the Ascetics. Being the son-in-law of one of the richest men in the neighboring city, the zealots pardoned his clean attire and elegant manners, especially as everybody knew that Reb Leibele, though the proprietor of a small business, was a learned Talmudist and a strict observer of all religious forms and practices.

With him the poor boy Yitzchak had never come in contact; his surprise, therefore, was great.

"Yitzchak," said Reb Leibele, in an undertone, "do you know where we live? Come and see me in my quarters, if you feel like it. The first door to your right, when you enter the court, leads to my room. When you come there, knock at the door. I will be by myself and we can converse."

A moment later he had left the room.

Without being able to form a conception of the cause and object of this invitation, Yitzchak went to the house of the rich man. He was received in a large room, furnished in no ways in the manner customary among Jews. There

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were sofas there, and writing desks and book cases with glass doors filled with books. The host was stretched on a lounge, with the air of a man who enjoys his comfort and smoked.

Yitzchak could hardly realize the situation. Invited to take a seat, he sat down upon the next chair. The host handed him a package of cigarettes.

"Thanks, I do not smoke."

"Say it right out, you are afraid to smoke because it is Sabbath."

Taking in the situation he formed his judgment of the man in front of him. He answered, therefore, without the slightest hesitation: "I do not believe in it."

"That is right," remarked the grandchild of the Rabbi of Brody, "that you do not attempt to impose upon me?"

He stretched himself upon the soft divan.

"You see, I am also frank with you. We have reached the same point. We no longer believe what our fathers believed. I can also tell you that I do not care a fig for all their nonsense and their stupidities."

"And nevertheless you play the *Chassid*?"

"Because it suits me best. What harm can it do me to wear the mask for a few quarter-hours? It does not cost me an effort and pays well."

"I cannot understand you, Reb Leibele."

"Let your stupid appellation 'Reb' aside. I can understand you very well. These idiots hate you and that is sufficient for me. You have a perfect contempt for them, have you not?"

"That I could not say; I am sorry for them."

"Psha! They choose to be blind and deaf."

"Because nobody opens their eyes."

"Perhaps you intend to become their prophet?"

"If my strength will endure" —

"And that strength you seek to acquire by study? Is it not so? And you have even formed the acquaintanceship of the Bauers?"

"That is so."

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"There is a handsome girl there," and the grandchil of the Rabbi of Brody drew his mouth like a gourmand.

Yitzchak at once flushed and turned aside.

"Well, well, Yitzchak, you must not, right off, think bad of me. I prefer my own wife, because she is not as bright as the other and has a fuller figure."

"What do you want then, Reb Leibele?"

"I have asked you to drop the 'Reb.' Let it suffice that I know you and desired to converse with you. I am neither your brother nor your godfather, but I like you because, truly, I despise that crowd. It is well that there is at least one exception; you are the one, but you are too unsophisticated. What is the object of your study?"

"To come nearer to light and truth!"

Leibele burst out laughing.

"I did not know you were such a Kabbalist. You desire truth? Where will you find it? What is truth? Express yourself clearer. You want to study in order to become a respectable man. That is very well. But what is your real intention? Will you swim with the current and begin systematic studies to become an attorney at law, or do you study German, Polish, arithmetic, merely to be possessed of some knowledge and gain a livelihood?"

"Really I have formed no plan yet," replied Yitzchak somewhat embarrassed. "I only know that I would like to be in possession of a great sum of knowledge in order to serve humanity and to be of some use to society."

Leibele looked at him somewhat disconcerted.

"You seriously contemplate the role of the prophet?"

"If you call it by that name."

"Listen to me; I am the scion of a rich family and have everything in abundance, bread and butter and science, and, nevertheless, I tell you, happiest is the hog which grunts with satisfaction when wallowing in a pool of filth. Do you think that the idiot who believes in God, and the Rabbi-saint, who possesses a wife, garlic and the conviction that after his death he will walk straight into Paradise—do you think that that man will exchange his condition for the glass beads which you propose to offer him?"

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"But we who look on from the outside can see that his is not genuine happiness."

"And what will you offer to the *Chassid* if you take from him that which constitutes his hope and contentment?"

"Nobility of soul, the truth of knowledge, the ideals of humanity."

Reb Leibele jumped up.

"Yitzchak, how do you come to such ideas?"

"I converse frequently with Mr. Ludwig."—

"Bauer? Do you know I would not trust my child to him for medical treatment if he had ten diplomas, because he is a simpleton"—

"Oh!"

"With his twaddle. Because what does it all mean."

Yitzchak repeated now in an animated voice, with enthusiasm and energy, the views of Ludwig regarding civilization, its benefits and useful workings. His host listened to him quietly, without interrupting him, continuing his smoke with evident relish. Graf finished.

"That is all absurd twaddle."

Leibele with a sardonic smile on his lips, then began slowly to address his guest.

"In my boyhood, they taught me at home a trifle of German, French and mathematics. At your age I suffered from the same disease as you do now. In possession of much liberty and plenty of money, I procured many books, traveled a great deal, and now—now you see the Chassidim cannot find any great blemish in me."

"I do not understand you."

"Listen. You believed Bauer a great deal on his simple word. You were not in a position to examine his scientific theories. You must, therefore, give me also some confidence, though I cannot call in the help of a lovely sister to fortify my doctrines. Well, well! don't get angry all at once. Know, then, that the majority of these scientific theories, of which he talked so much, are nothing but soap-bubbles—a sort of mirage conjured up by the imagination and wishes, to which the high-sounding appellation of 'hypothesis' is

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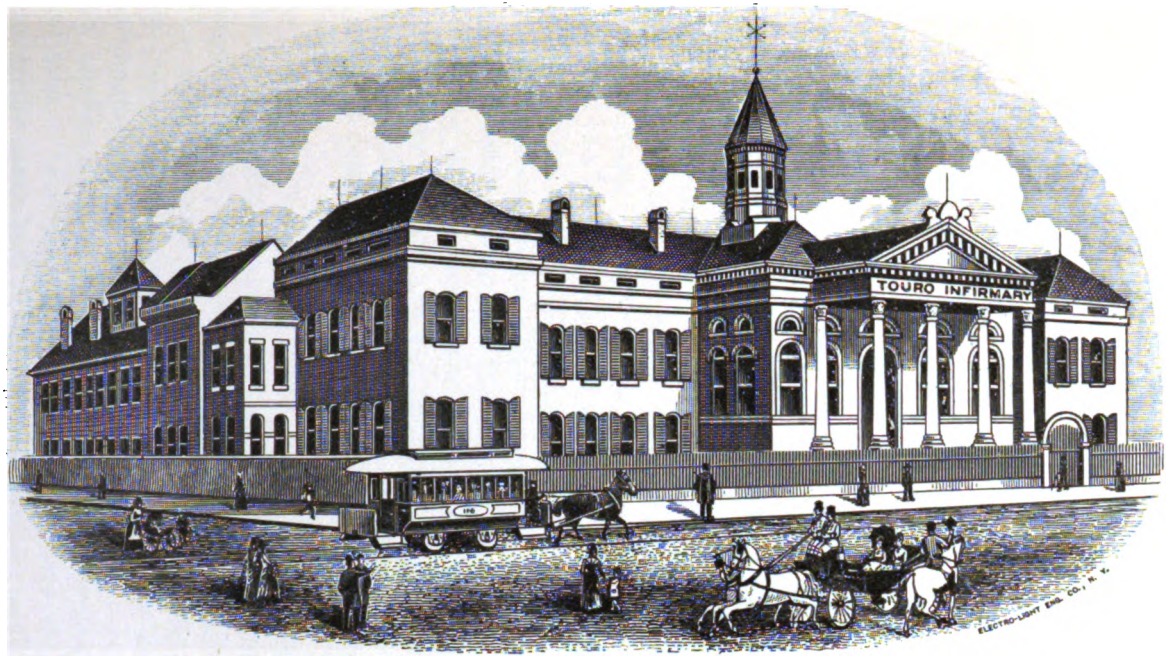

TOURO INFIRMARY, NEW ORLEANS, LA.

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given? He cannot refer to a single theory which has not as many opponents as it had advocates, and who knows on what side truth may be found? Both parties are in earnest, and often equipped with the same evidence. Where, then, is truth? You are not in possession of it! We speak now of sciences. You know there are practical and abstract sciences. All that I have asserted is applicable to abstract knowledge and the practical. Bauer has chosen one of the oldest, most serious and prepossessing branches—medicine—and he can tell you how many mysteries there are, how many cases of important, serious nature, before which science, after attacking it for the last three thousand years, stands before it still at sea? And this is one of the most important, best cultivated, highest-developed branches of knowledge! Where, then, is truth to be found? You have it not."

Heated with excitement, he took fresh breath, and continued: "He has told you much of civilization. Tomfoolery—shadow-dance! I will tell you what culture is. If I have money, I can live in a large city, expend large sums, buy beautiful pictures and still more beautiful women, interesting and amusing books. If you have money, you can travel in the saloon carriage of the lightning-train; the newspapers bring you in touch with the whole world; you see all that is magnificent; you can bathe in bodily and in so-called spiritual bliss. But if you have no money? Then you will starve to death, or sink down like a cart-horse under the load of work.

"No, brother. Civilization has done nothing further than perfected the various handicrafts and mechanics for the contentment and satiety of the rich. All its benefactions are webs which offer us agreeable things, and for that reason I appreciate culture so highly, and only regret that I am not permitted to enjoy more of its fruits.

"But, brother, look," continued Reb Leible, dropping his cynical tone. "For ages is this civilization proceeding and pursuing the same fate. Nevertheless, have we not at intervals of a few years the same entertainment, called war, which costs thousands of human lives? And what is it all

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for? Because your 'science' discovers steadily new agencies by which at one stroke thousands can be killed in a second. Therefore, devastation, blood, despair, starvation and cholera. And for what?

"Yes, since thousands of years is this civilization proceeding and pursuing the same fate. It is this long while that its apostles proclaim liberty and equality for all. These playthings, dearly and expensively paid, shine already upon all state documents and public buildings. What do you conclude from it? You go traveling, and a few miles further on you find the world walled in; stop here is the border-line. That kills without the aid of powder You see you can't go any further. Only a few steps further, people live whom you have never seen before and with whom you have never had any communication, but who, nevertheless, hate you from the bottom of their heart, because they know you are a Frenchman and they are Germans. . . . And what is it all for?"

"Go into the street, and tell in a loud voice that this lord and that lord, member of some ruling dynasty, is not an ideal of perfection, and before you know, you find yourself in the lock-up.

"Before some, everybody falls on the knees; others may be spat in the face, and nobody cares.

"Have you already seen a peasant? He looks like a beast, lives and eats worse than a beast, and, nevertheless, this is the era of the most advanced civilization. Do I perhaps exaggerate?

"But why do I need draw a picture from afar? You are a Jew. Do you know what that means? It means that you, because you have come from the womb of a Jewess, you are everywhere despised, hated and must be plagued. Almost everywhere, you have, no doubt, heard—in Russia, in Roumania, in Germany, in this country.

"Enough, Brother Yitzchak! These are those truths, these the benefactions, of that civilization which you desire to propagate and to proclaim. The glistening shell deceives you; you will not find any nourishing food therein—only

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magots and decomposition. Divide that among those you love! Ha! ha! ha!"

Yitzchak sat upon the chair, his eyes staring, gazing steadily upon his host. Leible's cigar had gone out long ago, his face was flushed and his eyes shone fire. He had spoken with fire and sincerity, as sincere as Ludwig. He evidently felt all he said. Toward the close he had cooled down, and the corners of his mouth were convulsively compressed.

"Listen, Yitzchak," he said, after a while. "I tell you frankly, the happiest creature is the fool. Only"—he sighed —"not everybody can be one. But our long-coated fellows are not far from it, and feel comfortable. . . . . Leave them their happiness. If, however, one of them wakes up. . . . Look at me"—and he rose from the couch. "I am healthy, cheerful and rich. I have a good wife, two children—not more—and the possessor of a well-invested capital. If the latter were larger, I would not bury myself in Zapieeko.

"Yitzchak, I advise you, try to follow my example. I have no interest to convert you; it is only a weakness of mine; it is disagreeable to swallow everything down and to be always alone. I might help you. Think the matter over, and then come and see me again."

Graf left the grandson of the Rabbi of Brody without saying a word, but through his mind and heart a storm of sadness and sorrow made sad havoc.

(To be continued.)

Literary

THE JEWISH LIBRARY.

The important announcement is made of an event which may prove of considerable importance to the literary world of English-speaking Jews and to English and American Judaism. Messrs. Macmillan have arranged, as part of their general publishing business, for a series of works to be entitled "The Jewish Library," under the editorship of a well-known Jewish scholar, who is understood to have suggested the scheme to them. When we add that volumes have been promised to the series by men of

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the calibre of Messrs. S. Schechter, Joseph Jacobs, Israel Abrahams, Lucien Wolf and the Revs. S. Singer and Morris Joseph, some idea may be given of the high standing of learning and scholarship which the series will represent.

We lay some stress on the fact that this series has been undertaken by Messrs. Macmillan as part of their ordinary publishing business. This implies two things: In the first place, it implies that Jewish scholarship is coming out of the Ghetto. Jewish topics are assuming their place among the subjects in which the world at large takes an interest, and about which it would willingly learn more. It implies also, in the second place, that Jewish scholarship no longer stands in need of a Jewish "patron." The Jewish scholar, it is now recognized, has something to say which the world at large desires to hear. Judaism will no longer be regarded as a side issue of Christian Theology only to be treated from a Christian standpoint. It takes its stand to-day as an independent sphere of knowledge, to be best treated by those who have the nearest interest in it by their hereditary connections and reasoned convictions.

All this implies that the Jewish scholar of to-day is something more than a Jewish scholar. It may be assumed that a firm of the standing of the Messrs. Macmillan would not have accepted these books unless they were assured that they would reach the high level of scholarly attainments for which their publications in general are distinguished. Scholarship means something more than mere learning; it implies style, knowledge of life, and, above all, knowledge of the relation of learning to life. In his way, the scholar is an artist, and must know how to give artistic form to the results of his researches, or otherwise he is no true scholar, but merely a pedantic Dry-as-dust.

L'appetit vient en mangeant, says the Frenchman, and it is to be hoped, therefore, that the richer the opportunities grow to gain information in the field of Jewish literature, the more will the taste and desire for it be whetted and the demand for the solid spiritual food increase in proportion.

Mrs. James T. Fields has edited a volume of Mrs. Thaxter's Letters, which will be published early in May by Houghton, Mifflin & Co.

The Life of General Thomas Pinckney, of Revolutionary fame, by Rev. Charles Cotesworth Pinckney of Charleston, will come from the Riverside Press in May.

Dr. Justin Winsor has prepared a volume entitled "The Mississippi Basin," to follow his "Cartier to Frontenac." It covers the struggle in America between England and France from 1697 to 1763, is fully illustrated with maps of that period, and Houghton, Mifflin & Co. will publish it early in May.

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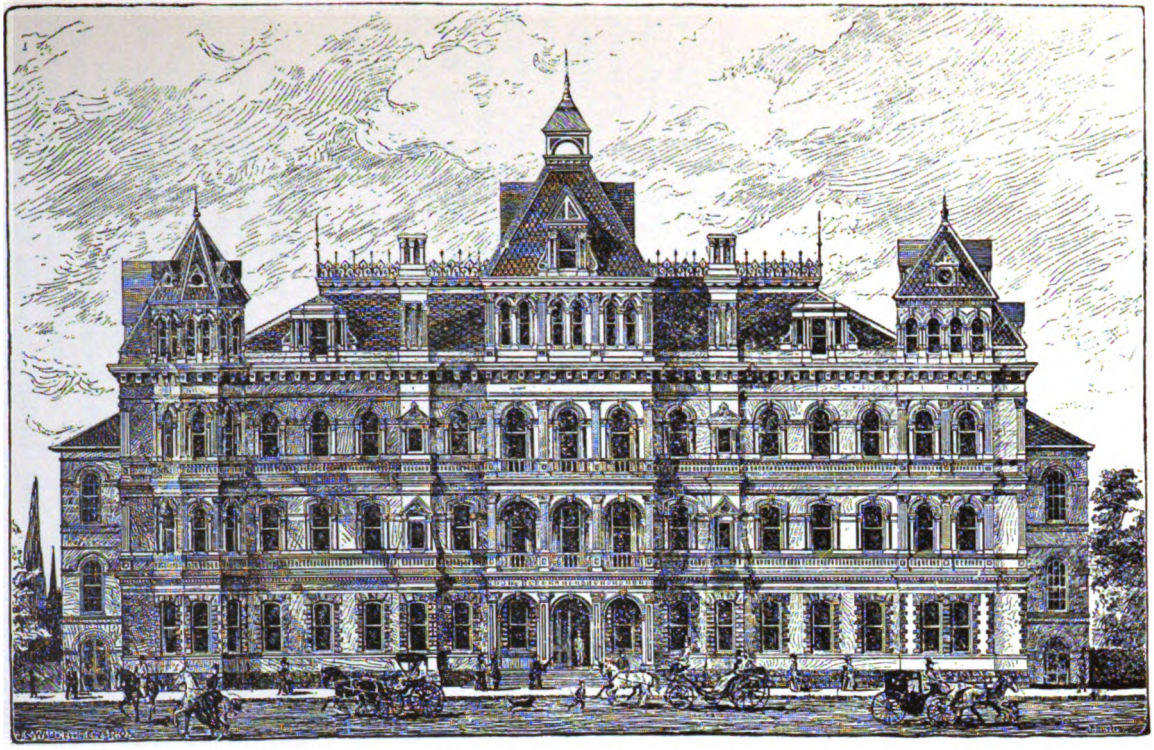

WIDOWS' AND ORPHANS' HOME, NEW ORLEANS, LA.

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McClure's Magazine for May will contain a history, drawn from the Pinkerton archives, of the operations and final destruction of the Reno gang, which for several years held a wide region under complete dominance while it robbed trains and county treasuries with perfect immunity.

"The Criminal Crowding of Public Schools" and "Crowded Schools as Promotors of Disease" are two subjects of pressing importance that will be taken up in *The Forum* for May. Professor J. H. Penniman, of Philadelphia, by a study of school reports themselves of many of our principal cities, shows what lamentable lack of sufficient and wholesome buildings there are—how, indeed, much of the educational work in Boston and New York and many other cities is worse than wasted. Dr. H. D. Chapin, of New York, lays down the conditions that should govern the healthful building and arrangement of school-rooms.

The Mutual Reserve Fund Life Association.

The following communications tell their own story. The unparalleled success of the Mutual Reserve Fund Life Association, caused some people sleepless nights because business ran away from them and went straight to the indefatigable "Harper." So they tried the rumor business and this only had the effect of bringing out the advantages of the Mutual Reserve Fund Life Association clearer than ever, and the absolute safety of the Company. Another illustration of the old adage, "Truth crushed to earth will rise again."

PRESIDENT'S OFFICE,
MUTUAL RESERVE FUND LIFE ASSOCIATION,
MUTUAL RESERVE BUILDING,

NEW YORK, April 16th, 1895.

BERNHARD MIDAS, Business Manager,
Menorah Publishing Company,
204 Temple Court, New York City.

DEAR SIR :—You no doubt have noticed the effort that is being made by the rivals of the Mutual Reserve Fund Life Association to injure its good name by publishing false statements which purport to be the findings of the Superintendent of Insurance of the State of New York who recently examined it.

Knowing the high estimate which you place upon truth, and your detestation of mean and dishonorable tactics, we enclose you the

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certificate of James F. Pierce, Superintendent of Insurance of the State of New York. Its publication in the MENORAH MONTHLY MAGAZINE would, we believe, be appreciated by its thousands of readers and the members of the Independent Order of B'ne B'rith, of which it is the official organ.

Yours truly,

J. T. PATERSON,
Corresponding Secretary.

ARMS OF NEW YORK STATE.

JAMES F. PIERCE,
Superintendent of Insurance.

STATE OF NEW YORK
INSURANCE DEPARTMENT.
ALBANY, April 8th, 1895.

I, JAMES F. PIERCE, *Superintendent of Insurance* of the State of New York, do hereby certify that the condition and affairs of the MUTUAL RESERVE FUND LIFE ASSOCIATION OF NEW YORK were under critical examination by this Department during a period of some three months, that the value and title of the items returned as real estate owned by the Association and all titles to real estate on which the Association has made mortgage loans have been verified by Hon. James C. Spencer, Department Counsel, and have been fully appraised by the Hon. Michael Coleman, Department Appraiser, and by them have been officially certified to be correct.

As a result of said examination, I hereby certify that the net or invested assets returned by the Association to the Insurance Department in its report as of December 31st, 1894, have been verified and found correct in each particular, but that the items of agents' ledger balances and furniture and fixtures are treated, in accordance with the rule of the Department, as non-invested assets.

I FURTHER CERTIFY, that as a result of the said examination, the net or invested assets of the Association are found to amount to $3,940,301.68, the non-invested assets to $231,079.64, making the gross assets $4,171,381.32; that the liabilities are placed at $697,815 32, which includes the bond issues to the persistent membership of 1881 and 1882, the bond statement issues to the membership of 1883, and subsequent years not being included as a liability, for the reason that their value is so remote and contingent; leaving a balance of $3,473,566; that the contingent mortuary assets are found to be $1,585,848 and the contingent mortuary liabilities $1,445,267.16, thus showing that the Association is *absolutely solvent.*

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I FURTHER CERTIFY that the items of income and disbursements returned for 1894 have been duly verified and are found to be correct excepting the item of $7,001.05 returned as interest, which should, in the opinion of the Department, have been deducted from death claims paid, and certain items included in disbursements for rents which should, in the opinion of the Department, have been included under the head of taxes and other expenditures connected with the care of the Association's building.

I FURTHER CERTIFY, as a result of this examination, the Superintendent finds that the system of payment and retention of vouchers is such as to enable a perfect audit of disbursements, that the cash receipts of the Association are carefully guarded and the auditing of same is most thorough and complete, and that *all proper death claims are paid in full*, and that the small percentage of death claims which have been compromised were in every instance of such a character as to make such compromise the duty of the management. This showing is most satisfactory and should be commended.

The Superintendent has deemed it his duty, as a result of such examination, to make certain recommendations for changes in its methods for the consideration of the management of the Association, and the officers have advised the Department that its suggestions will be favorably acted upon.

The financial condition of the Association as shown by such examination, taken in connection with the careful selection of risks as shown by the Medical Examiner, and the large membership of the Association, is such as to satisfy the Superintendent that a prosperous and successful future can be guaranteed with the enforcement of a thoroughly conservative and more economical administration of affairs.

IN WITNESS WHEREOF, I have hereunto subscribed my name and set the Official Seal of the State Insurance Department at the City of Albany this eighth day of April, 1895.

JAMES F. PIERCE,
Superintendent of Insurance.

(L. S.)

PUBLISHERS' NOTES

THE HOUSE OF WALTER BAKER & Co., of Dorchester, Massachusetts, manufacturers of Breakfast Cocoa, and other cocoa and chocolate preparations, is not only the oldest, but the largest establishment of its kind on this continent. The high degree of perfection which this house has attained in its manufactured products is the result of long experience combined with an intelligent use of the new forces which are constantly being introduced to increase the power and improve the quality of production, and cheapen the cost to the consumer.

The full strength and the exqusite natural flavor of the raw material

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are preserved unimpaired in all of Walter Baker & Company's preparations, so that their products may truly be said to form the standard for purity and excellence. Their Breakfast Cocoa, in which a high degree of fineness is secured without any loss of brilliancy in color, can be used by students of the microscope and of chemistry, as a perfect type of the highest order of excellence in manufacture. They have always taken a decided stand against any and all chemically treated cocoas, and they believe that the large and increasing demand for their goods has proved that the consumer appreciates this decision.

THE YANKEE SPECIALTY COMPANY, 58 Warren Street, New York, are offering their Fountain Pens and Gold Pens and Holders, at unusually low prices. To introduce their line, they make a PRESENT OF A GOLD PEN or FOUNTAIN PEN to every one that sells a few of their articles amongst his friends. We have seen the goods, tried them, and find they are all that is claimed. (*See advertisement.*)

IT HAS STOOD THE TEST. Cleveland's Baking Powder, manufactured originally by the Cleveland Brothers, Albany, N.Y., now by the Cleveland Baking Powder, New York, has been in use for twenty-five years in thousands of homes all over the country. Those who have used it longest praise it most.

Every official report, including those of the United States Government and the Canadian Government, and the different State Reports, shows Cleveland's the strongest of all cream of tartar baking powders.

The best test, however, is in the kitchen; and that shows that Cleveland's Baking Powder is always uniform and reliable. It does the most work and the best work.

No other article of food has ever received so many commendations from teachers of cookery and writers on domestic science, among whom we may name: Mrs. Sarah T. Rorer, Principal Philadelphia Cooking School; Mrs. Carrie M. Dearborn, late Principal Boston Cooking School; Marion Harland, author "Common Sense in the Household;" Miss Fannie M. Farmer, Principal Boston Cooking School; Miss Kate E. Whitaker, Superintendent Cooking in Public School, San Francisco; Mrs. Emma P. Ewing, Principal Chatauqua School of Cookery; Mrs. D. A. Lincoln, author of Boston Cook Book," Miss C. C. Bedford, Superintendent New York Cooking School; Marion A. McBride, "The Cottage Hearth;" and Mrs. Eliza R. Parker, author of "Economical Housekeeping."

WEBSTER'S INTERNATIONAL DICTIONARY.—In these days when so much that is trashy and unreliable in the shape of books is put on the market, it is refreshing to possess a work of such sterling merit as Webster's International Dictionary It is used exclusively in all the offices of THE MENORAH PUBLISHING CO., and is found to meet all the requirements of a practical English dictionary for every day use.

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EMERGENCY HOSPITAL DOCTORS AND NURSES realize the necessity of counteracting the efforts of the "shock" which accompanies all accident and surgical cases, and which more often proves fatal than the original cause.

Animation is temporarily suspended. Something must be done to start "the wheels" going again, as it were. The stomach is in no condition to digest a sufficient amount of food to nourish the other organs of the body, so they resort to Bovinine, the original raw food, because the least amount of it contains the most life, strength and blood-producing qualities of anything known to medical science. It will, unaided, sustain strength for weeks, and can be retained by the weakest stomach.

Bovinine is not a medicine, but a builder of flesh and bone, and a maker of blood. For all cases of sickness, chronic invalids, infants or the aged, it is indispensable. 25,000 physicians endorse it. Sold by all druggists. The Bovinine Co., New York.

THE FAMOUS SOHMER PIANOS combine a rich, pure tone of great volume and rare quality, with a delicacy and sympathetic responsiveness of tone seldom found in other instruments. This is expressly true of the Bijou Grand, the smallest grand piano ever made, which has already alone earned a proud reputation for its makers. The history of this firm in latter years, and the wonderful durability, combined with perfection of tone and touch, of the square, upright and grand pianos, are known to hundreds of musicians and in thousands of homes all over the world.

CLARENCE L. DODGE, M.D., 129 Clinton Avenue, Kingston, N. Y., says: "Castoria is a preparation that we should all be thankful for. We are given its component parts—and are thus not in the dark as to its composition. As a matter of fact, a large majority of the physicians of this country use it. Its active ingredient is undoubtedly senna, but its taste has been admirably covered by a most consummate blending of aromatics, the successful imitation of which has never been accomplished. The baby's palate has been catered to, to that extent that no child has ever yet been known to refuse the second dose. We should not refuse to sanction the use of so pleasant and efficient a remedy."

BISMARCK'S FIRST PRESENT.—DR. SCHWENINGER GIVES THE CHANCELLOR A CASK OF PSCHORR BEER.—A cablegram received from Friedrichsruh in this city, anent the Bismarck celebration, states that Dr. Schweninger, the Iron Chancellor's family physician, was the first to greet Bismark on the morning of his birthday. He presented the Prince with a huge bouquet of roses and a cask of Pschorr beer.

Dr. Schweninger has stated that he expects to keep Bismarck alive for another ten years. The selection of Pschorr beer, therefore, to aid in that purpose, must be taken as a high medical compliment to the world-famous Munich brewery of that name.

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THE READERS OF A PAPER of this character understand that all articles advertised, especially when established a number of years, that it is perfectly safe to enclose the price of a package by mail.

You will notice an advertisement of Major's Cement in this number. It does not make any difference how many times you have failed to obtain a good article of this kind—you should try this brand.

The majority of cements are manufactured from articles costing only a few cents per pound, while the articles used in the manufacture of Major's Cement cost several dollars per pound.

Those who try Major's Cement once always use it again.

BUCHAN'S CARBOLIC SOAPS.—From all parts of the country come daily endorsements of Buchan's Carbolic Soaps and Compounds. Their wonderful qualities as Curatives, Preventives, and Disinfectants are universally acknowledged, and nearly all the medical and professional fraternity admit that Buchan's Carbolic Soaps is a blessing to every family. It will positively keep the skin fresh, clear, and white; prevent chapping or roughness; allay irritation and soreness; and overcome all unpleasant effects from perspiration. It is pleasantly perfumed; and neither when using or afterward is the slightest odor of the acid perceptible. It contains only the purest ingredients, and is compounded with the greatest care under the formulas of James Buchan, the originator of Carbolic Soap. Like all articles of merit, Buchan's Carbolic Soaps, by their great popularity, have induced many unprincipled imitations, which are worthless or very unpleasant. Do not be misled by plausible misrepresentations, but insist upon getting the genuine Carbolic Soaps of Buchan. We refer to the ad. in the MENORAH.

BOVRIL is prepared from prime beef only, and is admitted by scientific experts to be the most perfect form of concentrated nourishment at present known. It contains, besides Peptone, a perceptible powder which is Albumen and Fibrine, the nutritious constituents of Beef; and by this powder it may be distinguished from clear Beef Tea, which is devoid of staminal properties; one ounce of these constituents contains more real and direct nourishment than fifty ounces of ordinary Meat Extract or Beef Tea. Bovril is invaluable in the Culinary Department for enriching gravies, preparing soups, and imparting piquancy to various dishes; whilst by the simple addition of a spoonful to a cup of boiling water it instantly forms a refreshing, sustaining and strengthening drink which has justly been termed a boon the age.

CORN STARCH.—From Maine to California, and elsewhere over the civilized world, the name of Kingsford's Oswego Corn Starch is a household word. For more than half a century the excellence of this article

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has been recognized. As a delicate article of food the invalid and the epicure alike have appreciated its merit. If every manufacturer would show in the fabrication of his article so high a sense of honor, complaints of sophistication would not be so general.

WHEN the brain and nervous system have been overtaxed it is not medicine that is needed but food. This is supplied by Vitalized Phosphites, which has been in use for thirty years. It is composed of substance extracted from the ox-brain and wheat germ elements that produce nervous force, increase brain power, and sustain in vigor all the functions. A pamphlet describing this preparation and Crosby's Cold and Catarrh Cure may be had by addressing F. Crosby Co., 56 West 25th street, N. Y.

PURE OLIVE OIL.—Notwithstanding that large quantities of adulterated oil are sold in America, it is certain that the best brands of pure Tuscan oil can be easily obtained from firms whose long standing and high repute are a guarantee of genuineness and excellence. Such a firm is Samuel Rae & Co., of Leghorn, Tuscany, who, for more than fifty years have manufactured olive oil of the finest quality. They are famous among the great producers of genuine Tuscan olive oil, and "S. Rae & Co's Finest Lucca Oil" cannot be surpassed for excellence. Francis H. Leggett & Co. are American agents for this celebrated brand.

SHREWSBURY TOMATOKETCHUP is made entirely from ripe tomatoes by Messrs. E. C. Hazard & Co., by an original process, which preserves the color and flavor of the fresh fruit. The tomatoes are raised in Shrewsbury, N. J., upon the own estate of the firm and under their own supervision. It is guaranteed free from artificial coloring or chemical preservative and its fruity and appetizing flavor is universally considered superior to that of any other Ketchup in the market. It does not mould or lose its flavor if left uncorked and is guaranteed to keep in any climate. Do not be misled by the same style bottle or label, but see to it that you get the genuine "Shrewsbury."

THE SCIENTIFIC WHY.—When we consider that the skin of a healthy adult discharges through the sweat glands from a pound and a half to two pounds of water a day, how necessary it becomes to keep these glands in good working order by frequent baths.

Also when we notice how easy a matter it is to irritate and inflame the skin by the use of impure soaps in washing, how much greater necessity is there to be sure that we are not doing ourselves a positive injury in these frequent baths which ought to be so healthful. And finally, how reassuring to know that Pear's Soap is always the same and always pure and healthful.

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THE KING OF SUSPENDERS.—Guyots have maintained their supremacy over all other Suspenders made; because they are the most comfortable and the most durable. They are light, easy and healthful. The webbing is of the very best material· the slides and buckles have patented, solid, rounded edges; the button-holes are made on patent looms, are perfect, and do not tear. They are made in all lengths to suit all sizes. American gentlemen, emperors, kings and all well-dressed men wear only the genuine Guyot Suspenders.

ILL-TEMPERED BABIES are not desirable in any home. Insufficient nourishment produces ill-temper, Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

THE VERDICT OF THE LADIES is that Glenn's Sulphur Soap is the best complexional beautifier in existence. No skin disease of a local nature can resist its remedial action, and sallowness, pimples, moth patches, redness or irritation of the cuticle are invariably obviated by it. It purifies the superficial circulation by opening the pores, thus removing all offensive granulations and impurities.

A REMEDY FOR DYSPEPSIA.—In this era of haste, it is no uncommon thing to hear complaints about indigestion and dyspepsia, caused by rapid eating· Physicians recommend Adams' Pepsin Tutti Frutti Chewing Gum as an excellent remedy for it. Each tablet contains one grain of Armour's High-Test Pepsin, guaranteed to digest 2,500 grains of meat. All druggists and confectioners have it.

FOR OVER FIFTY YEARS—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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THE MENORAH

VOL. XVIII. *JUNE, 1895* No. 6

WHAT SHALL BECOME OF THE JEW

BY LEO N. LEVI

ONE of the most interesting, important and unsettled problems which this century will hand over for solution to the next is known as the Jewish question.

Occasionally we hear protests, more or less vigorous, against the existence of such a question, and the discussion thereof is decried as unwarranted by the conditions that obtain. More frequently we observe a disposition to suppress discussion by those who regard the question as the ancient Sicilians did the lake of Kamarina. But, as a rule, the matter is neither ignored nor avoided. Students, scholars, philosophers and statesmen of all classes and creeds have taken it up with more or less earnestness, and have treated it from various standpoints and in various moods.

So long as the question remains unsettled, it may safely be assumed that those who are addressing themselves to its consideration have found no common ground from which to study it. The wide differences that exist and the controversies that rage over great problems do not result so much from varying processes of thought as from separate points of view. Whenever there is a consensus as to the proper point of view, the solution is as prompt and easy as the reading of a puzzle picture when the clew is found.

That the problem is yet unsettled is a statement requiring no argument or testimony for its support. That it is interesting is attested by the fact that in the periodicals and newspapers of every civilized country it is discussed by thinkers to satisfy a demand on the part of countless readers. That it is important is equally well-evidenced. The life

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purpose of such a man as Pobiedonostseff in Russia, as Stoecker or Ahlwardt in Germany and of Drumont in France, and the turmoil each has produced or augmented, prove how deep the question reaches and how far it extends.

What is the problem, and how shall we approach it to arrive at a correct solution?

This is a thinking, generalizing, classifying and regulating era. Education has spread far and wide. History has been studied to find a philosophy of causation in the events which history chronicles. Existing civilization is traced back to its very roots; nay, to the seed from which germinated root, stem, flower and fruit. Influences that have operated in the development of that civilization, or which have impeded it—those which have made the world better or worse—have been scrutinized and classified and, according to the judgment of the particular thinker and student, commended for culture or condemned to destruction.

In the course of this investigation, the Jew has not been overlooked. Indeed, he has obtruded himself not a little on others besides thinkers and students. He is everywhere in evidence. He sells vodki, practices usury, trades and toils in Russia; he matches his cunning against Moslem and Greek in Turkey; he fights for existence and endures martyrdom in the Balkan provinces; he crowds the professions, the arts, the market-place, the bourse and the army in France, England, Austria and Germany; he has invaded every calling in America, and everywhere he is seen, and, what is more to the point, he is felt. He is not sufficiently numerous or powerful to be in anybody's way, but whenever a prize is hung up for superiority in anything, he enters the list against the world—and somehow and somewhen he wins it. He has contended against odds and numbers, against public prejudice and governmental regulations, but he has uniformly triumphed in the end by virtue of that inflexible law which bestows the palm of success on him who grasps and maintains it.

He runs throughout the entire length of history as a thin but well-defined line touched by the high lights of great

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events at almost every point. Albeit an integral part of the situation in which he takes his place, without a nation of his own and scattered from his race fellows, he has never so far departed from inherited doctrines, rites, customs and habits as to lose his individuality as a Jew. He forms what has happily been called a "peculiar people."

The Jews have not materially increased or diminished in number for two thousand years. They have made no proselytes to their religion, and have not as a people yielded that religion to persuasion, argument or force. They have imbibed the arts, the literature and the civilization of successive generations, but have abstained very generally from intermixture of blood and have clung with unrivaled tenacity to the traditional faith, customs and habits of their ancestors. They have infused their blood into that of other peoples, but have taken but little of other peoples' into their own. The natural increase in their numbers has made up for the losses by defections, and as those who wandered away were of the weakest among them, those who remained steadfast retained and transmitted a vigor not only unimpaired, but constantly improving. When it is remembered that this constant betterment has proceeded from an initial point immeasurably in advance of any competition, it is not difficult to understand why the Jews under anything like equal conditions win the prizes of success. That they do win them is a fact asserted and admitted by their friends and their foes. That they exist as a peculiar people is agreed by all; that they will not voluntarily surrender their identity and individuality is not disputed.

They are here, as they have been for centuries, about 7,000,000 strong, scattered among a civilized population almost an hundred times greater, invading every field that is open to them and so uniformly successful in achievements that are of possible attainment as to excite wonder, admiration, envy and hatred.

And so the great majority stops and studies and thinks and asks, What shall we do with the Jew? and the Jew, noticing the clamor which he has provoked, asks, What shall I do

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with myself? These questions are easily condensed into one, What shall become of the Jew? Shall he be regarded as a distinct substance in the social and governmental body? Shall he be treated as a cancerous growth to be removed by the knife? Shall he be permitted to remain by tolerance as a foreign substance in the body, which, when encisted, ceases to be lethal? Shall he be wholly assimilated, or shall he be regarded as an integral and proper, if not necessary, part of the entire structure, performing functions natural to him and profitable to all, just as the stomach, brains or heart of the human body?

But let us drop metaphors. Shall the Jew be exterminated? Shall he be merely tolerated or shall he be accorded recognition as possessing full rights along with the highest and best factors of governmental and social progress?

THE GENERAL QUESTION.

The general question, What shall become of the Jew? thus elaborated, presents a problem which the twentieth century will have to solve.

The subject has not yet been sufficiently considered to be entirely clear, but while it may be too soon to announce the proper solution, it is high time to point out some prominent and common errors that obtain among those who are addressing themselves to the problem. The initial stage in every public problem is one of partisanship. It is only after the earnestness of partisans has attracted the interest of the entire public that impartial minds are enlisted. Thus far the Jewish question has been discussed as a rule by those who either loved or hated the Jews with great earnestness and even passion. The one side has seen nothing in the Jews to condemn; the other could find nothing to admire. Each is more or less sincere, and each equally wide of the truth.

If it were possible to organize a commission of thoroughly capable and impartial minds to study the Jewish question from a standpoint unaffected by bias in favor of or prejudice against the Jew, and having in view solely the good of society

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at large, it is safe to predict that the result of their studies would be startling at once to the Jews and the general public.

One of the first conclusions that such a commission would necessarily arrive at would be that the problem is in no sense local, and herein would be condemned the point of view of the great Jew-haters in Russia, Germany and France. There is no evidence whatsoever to indicate a desire on the part of Pobiedonostseff in Russia, or of Ahlwardt or Stoecker in Germany, or Drumont in France, to improve the Jews or in anywise to make them better members of society. On the contrary, these enemies of the "peculiar people" are addressing themselves with remarkable vigor and virulence to driving the Jews from their respective countries. To each of them the only acceptable solution of the problem, as they see it, is to rid their countries of the detested race. It remained for an American statesman to point out in a single sentence the error, if not the sinfulness of such a contracted view. In a celebrated message to Congress, President Harrison briefly, but tersely, indicated that the banishment of the Jews from Russia was a matter in which all nations were concerned, because when the Czar of Russia ordered the Jews to step out of Russia, he in effect bade them step into some other country.

If the presence of Jews in any country produces a disturbance resulting in a national disease, it is not only unjust but unwise for the nation so affected to rid itself of its trouble by imposing it upon some other country. To do so would provoke retaliation, by which the trouble would be increased rather than diminished.

Moreover, the remedy is as ineffectual as those prescribed by Dr. Sangrado. For it will be found that the patient, rather than the disease, will succumb to the drastic remedies employed.

Considering their wide dissemination, their extended influence, their tenacity and endurance, their existence and their future destiny, the Jew must be regarded as presenting a world problem, rather than a question affecting only par-

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ticular countries. Neither is the problem to be solved by collecting all the Jews in one country and forming them into a nation. The movement projected in this direction during the past few years will certainly take an important place in the history of our times. It possesses a poetic charm and a sentimental attractiveness that will win for it friends among those who have only kindly feelings towards the Jews, and the enemies of the Jews would hail its success for obvious reasons.

But a colonization scheme, however well planned and ably conducted, cannot hope for success without colonists thoroughly in sympathy with the movement. For the present, at least, it may be safely assumed that the Jews, as a rule, are unwilling to enter into this project, and those who are desirous of embracing it belong to a class which has everything to gain and nothing to lose by a change. Those of the race who have established a domicile in countries where they enjoy some measure of liberty are unwilling to become pioneers in a movement that must lead them to untold discomforts, privations and perils. Perhaps, in the course of time, the Holy Land will again be peopled by the Jews, who may erect a government of their own. But even if this result be attained, there will nevertheless be distributed throughout the length and breadth of the civilized world so large a representation of the Jewish people as to continue the problem as it now exists, unless it be settled sooner under conditions of which the Jews themselves form a part.

The impartial commission which I have already mentioned would but reflect the views of all fair-minded men in condemning those who are avowedly or unconsciously governed by prejudice against the Jews. There is no safety in following the views of one whose judgment is clouded by prejudice and passion. Men of the highest talent are subject to the infirmity of passion, and, acting under this influence, employ their natural gifts in the production of brilliant effusions against those who have excited their antagonism. A partisanship begotten of and nurtured by hate is

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always unwholesome for him who exhibits it, for those towards whom it is exhibited, and above all, for the society in which it finds a place. Such a partisanship should be frowned down by all those having in view the advancement of civilization, and, indeed, in the long run it is not only frowned down, but is put down.

Another great error, commonly made not only by those who are antagonistic to the Jews, but by those who are disposed to be fair and friendly towards them, consists in this, that the Jews, being recognized as a peculiar people, are treated in their entirety as being foreign to the body politic in which they dwell. By such thinkers they are considered altogether objectively. In the minds of those taking this view, the Jews as a class are ranged upon one side, the balance of the world on the other, and the reciprocal rights and wrongs of the two sides are weighed to the end that the differences, if any, which exist between them may be properly adjusted. If the Jews constituted a nation and had a government of their own, they might be regarded in this light, but when it is reflected that they are scattered throughout the world, domiciled in different countries, where they accept the burdens and enjoy the privileges of citizenship, it will be readily seen that such a consideration of the problem is illogical and unjust.

The Jew of France is, if anything, more intensely French than Jewish. The Jew of Germany is as much imbued with the patriotic ideas that have made the German empire possible as any subject who yielded his blood to form the cement of the imperial fabric. And even in Russia, where the Jew has had so little to kindle his patriotism, so intense is his love for Russia that he weeps at the very thought of being driven from her borders, even when he is offered an asylum in countries where he will be subject to no restrictions on account of his race or religion.

The Jew is not only to be regarded as a Jew, but as a citizen. He is not an alien, but a compatriot. He is not a foreigner, but a native. He is not an enemy but an ally. He is a part and parcel of the social organization amidst

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which he finds himself, and he must be so considered. If he stood apart in all things from the civilization in which he dwells, society might well inquire into the propriety of suffering him to affect that civilization. But he is already a part of it. He has helped to build it up, he has, in a large degree, shaped its career, he remains to affect its future course, and when society addresses itself to the consideration of the Jew it must regard him as an integral factor of itself, so interwoven with the general fabric that anything which affects him must more or less directly affect all.

It is a gross error, and a most unjust one, to consider the Jews as a separate and distinct people in respect of any matter that is not distinctly or peculiarly Jewish. In the pursuit of any calling, trade or profession, pursued along legitimate lines, there is no wisdom or justice in regarding the Jew in a different light from that which is shed upon any other member of society. It can be of no concern to the consumer that the producer, manufacturer or vendor of an article consumed is a Jew, Mohammedan or Christian, a Frenchman, German or American. The prime consideration, if not the only one, is the price of the article as compared with others of like character and quality. So, too, it can make no difference in the arts, whatever the religion or race of the artist; nor in the sciences nor the professions. The music which delights an audience is neither better nor worse for having been produced by musicians not of the same race or religion with the audience.

And if it be contended, as it is in Germany and France, that the Jews forming a small minority of the national population practically monopolize certain branches of learning and art and commerce, that fact is rather to be urged in their favor than against them, unless it can be shown that this monopoly results from methods peculiar to this people and in themselves illegitimate and hurtful.

In their domestic life the Jews should also be free from officious intermeddling, unless the character of the domestic life is injurious to the public at large. The same may be said of their religion and the practice thereof.

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In short, the Jew should be treated as any other member of society; as possessing full liberty to seek happiness along lines of his own selection without any restrictions, except those that are imposed for the general welfare of society. This principle, so manifestly correct, is undisputed even by those most violent in their denunciation of the Jews, but they curiously contend that, since the Jews are in a hopeless minority, the welfare of society is impaired by the success of the Jews. It is argued that when they monopolize positions of vantage in science and art, in the trades and the market places, they exclude others representing the great majority from those positions. If this argument were not persisted in with so much force and received with so much favor, it would scarcely merit attention. A few questions addressed to those who offer it would certainly confound them and utterly destroy the effect of the views they advance.

Will it be seriously contended that if the Rothschilds had never lived, there would have arisen Christian financiers of like eminence? That but for Moses Mendelssohn and Spinoza, there would have been two great Christian luminaries in the philosophic world to fill the places occupied by them? That if there had been no Heine, there would have arisen in Germany a poet, who would have blended, as he alone has done, the Hebraic and Hellenic spirits? That but for D'Israeli, there would have been an English statesman not of Jewish blood to create British unity and symbolize it with an imperial crown? That Montefiore and Baron de Hirsch have usurped and monopolized the field of philanthropy, and that consequently there is no room for good works on the part of other people?

To such questions but one answer is offered, to wit: That Jewish success, which excludes all rivalry, is due to certain methods of the Jews that cannot be practiced by their competitors. If this be true, it is proper to inquire what those methods are, and if they are illegitimate, they should be suppressed. And certainly society, so largely outnumbering the Jews, can have no difficulty in putting down illegitimate

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practices indulged in by a minority to the detriment of society.

If, on the other hand, those methods are found to be legitimate in themselves, and end in such magnificent results, they should be emulated and followed, rather than condemned and suppressed, otherwise society at large will practice the supreme folly of which the Greeks were guilty when they ostracised their noblest citizen, because they were tired of hearing him called "just." Civilization advances upward not only by stepping on its failures, but by clinging to its successes. It advances by pulling itself upwards towards those who are in the front, rather than by dragging the leaders back to the common herd.

The Jewish question is not to be solved by tolerance. There are thousands of well-meaning people, who take to themselves great credit for exhibiting a spirit of tolerance towards the Jews. Tolerance presupposes inferiority on the part of those towards whom it is exhibited and superiority on the part of those extending it. In religious matters, it is manifestly a proper spirit. For the follower of any particular religion is justified, from his standpoint, in believing his own to be better than all others, and all others inferior to his own. It is absurd however, to accord to the Jew superior skill, talent and wisdom in the sciences and the professions, the arts and in commerce, and then forsooth, out of a spirit of liberality, to tolerate him in these walks of life.

The individual Jew of an inferior mould may be tolerated by his superiors from a sense of justice, or out of consideration for the people to which he belongs, but the Jews, as a class, cannot be tolerated, unless they be regarded as inferior. The charge of inferiority is nowhere brought against them. Their religion is denounced, their clannishness condemned, their disposition to live by their wits rather than by manual labor is decried, but mentally, physically and morally they are recognized as occupying as high a plane as those of their competitors in the same walk of life.

In Russia, where religion is a part of the State, there is some logical basis for the exhibition of tolerance, but in

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countries where Church and State are divorced and where the Jew's right as a citizen is as unquestioned as the right of any other member of the community, his liberty, his privileges, his standing in society, must depend upon his own merits and not upon the favor of others. On the other hand, if the Jews should be justly accorded all the rights possessed by other citizens, it should be because as individuals and as a class they are entitled to those rights and have not forfeited them. If the Jews with justice cry out against persecution and prejudice, they must in justice recognize that they must claim no favors. If as a class they are sordid, mercenary, dishonest, unclean, parasitical, bigoted and unproductive, as charged against them by their enemies, society has the right to protect itself against them by such measures, offensive and defensive, as are best calculated to insure protection.

The evidence in support of all these indictments must be considered and weighed and a verdict based thereon. It will not do to invoke any high sounding principles of liberality, tolerance or equality by way of demurrer to the accusations. Every society has the right and the duty to protect itself against harm from without and within, and if one remedy is not effectual to secure that protection others may and always will be employed by or against precedent. Civilization is always progressive and invents new methods when old ones fail.

I realize that in America such expressions on my part are apt to be denounced as inconsistent with the genius of American government. But I do not despair of successfully maintaining the doctrines just announced in the face of any sort of opposition. It must not be forgotten by Americans who live under a written constitution that they stand almost alone among the great peoples of the earth in their reverence for form in government. Elsewhere than in America form and forms in government are of secondary importance. The objects of government rather than clearly stated principles are avowedly held in the highest esteem in trans-Atlantic, and especially in autocratically governed, countries. And, indeed, however much we honor precedents and bow down

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before the Declaration of Independence and the Federal Constitution, we, too, if we do a little healthy thinking, must come to see that forms of government are means to an end, and not in themselves ends. And so this axiom may be relied on as always true, that when axioms of government clash with its objects, so much the worse for the axioms. Not only is this true in matters of government, it is likewise true in social life.

We may repeat as often as we please the general statement that all men are born free and equal, and that every man has the right to life, liberty, property and the pursuit of happiness, and the worship of God according to the dictates of his own conscience, yet when we seek to apply these declarations to practical life and find in any given instance that they enable individuals or classes so to develop their own careers as to unjustly interfere with the rights and liberties of others, we usually find grim facts standing in the way of mere theories.

The principle that each man shall so use that which is his as to not interfere with the rights of others, whether or not it be expressed in the law books, or sanctioned by the courts, will find expression, application and execution in the conduct of the public.

The supreme law of all free countries, if not indeed, of all countries, is justice, as understood and interpreted by the people. This law formulates itself through the legislative branches of government, but time and again have the people, impatient of a change in the form of the law, reasoned above and against these forms in order to accomplish justice for the time being. Much as we may deplore indignities which are done to the forms of the law at times, we cannot close our eyes to the fact that whenever an emergency sufficiently great arises the people will disregard the forms of the law in order to achieve the objects of organized society.

The Jew scarcely needs to be reminded of this truth, for throughout his entire history he has rightfully or wrongfully been subjected to persecutions and indignities that were more frequently in contravention of law than in conformity

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thereto. He has never been able to shield himself against oppression and tyranny by an appeal to the law. He never will. His case must be broad—based on justice *per se*, and not upon the letter of the law. He must submit his case to the bar of public opinion, and it must be tried fairly upon the evidence.

If I have dwelt so long upon this subject it is because I recognize that if the Jew has been denied so much that is rightfully his, he often claims more than his due. One of these claims most persistently urged is that there is no Jewish question; that the Jew is a citizen, and that so long as he abides by the law and does not subject himself to criminal prosecution or civil action his doings are beyond legitimate inquiry by the public at large. This contention on his part would certainly be well based if he claimed nothing further than the right to live in peace, but when he demands social recognition the whole range of his conduct is a legitimate subject of inquiry, against which no technical demurrers can be interposed. When he is charged with being sordid, mercenary, parisitical, filthy, clannish and bigoted, he must admit the testimony in support of the charges, and if he cannot refute it, must accept the verdict. Nor must the Jew be over-sensitive about the inquiry. If with any justice he can point with pride to the history and achievements of his race, he should be grateful rather than indignant at being classed as a member of that race.

The inconsistencies and the unwisdom exhibited in the consideration of the Jewish question are not to be found altogether on the side of those who are hostile to the Jews. If those who declaim against the Jew select as types the worst representatives among them, it is too frequently the case that those who declaim in behalf of the Jews have eyes only for the highest exemplars. Someone has justly remarked that the truth lies between extremes and about equidistant from both. If the Jews squirm and indignantly protest against Shylock and Fagin and Svengali, they must be consistent and not claim as types Scott's Rebecca and Lessing's Nathan the Wise. The cold truth lies in this: The Jew has never

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been and cannot be typified. Shylock was an individual and was pictured truly as Shakspeare knew or imagined him. So of Fagin. Dickens was conspicuously strong in pictures from low life, and conspicuously weak in drawing refined people of the upper crust. On the other hand, Rebecca was the picture of a singularly sweet Jewess, known of by Sir Walter Scott, while Nathan, the Wise, was a thin disguise for the great Moses Mendelssohn. No people can be fairly judged by its superlatives. The Jews are not, and never have been, as a class on the high plane of Lessing's hero, or the low plane of Shylock or Svengali. The same may be said of the Christians, Moslems, Buddhist, or any other people, nation or race. It would be silly to judge all the Chinese by Confucius, or all the Americans by Benedict Arnold. A race, a people, or a nation must be judged as a whole, and who does not know or study them as such is unfit to judge. When the Jew-hater undertakes to judge the Jews by the few unworthy ones within the range of his acquaintance, he commits a grievous wrong. When the Jew, on the other hand, claims for his people that they are truly typified by their best and noblest exemplars, he errs on the other side.

The history of a race or people must be studied, their achievements and their endurance measured, their failures and triumphs compared, their difficulties estimated and their mission understood. We must look into their art, science and literature, their religion and ideas of government, their social and domestic life. In short, we must grasp the genius of the whole by a close insight into the average or type of the class. Then, and not till then, can we fairly judge where the people or race is to be placed, and how they shall be treated. These will be judgments based on facts; not mere outcries of a sentimentalism pitched, as the case may be, in a key of love or a key of hate.

The Jews doubtless possess many virtues and many faults, and these virtues and these faults are not peculiar to them, except so far as they find an emphasis among the Jews. They are a peculiar people and certain qualities physical, intellectual and moral are emphasized in them

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to such a degree as to be regarded as Jewish qualities. The Jews are not slow to claim these qualities as racial characteristics, when the qualities are such as excite admiration, but they are unduly sensitive to criticism which points out any quality attributed to them as Jews and which is in impairment of their reputation. May not the truth lie in this suggestion: That the success of the Jew, his sobriety, his temperance, his energy, his physical and intellectual superiority are all due to a certain intensity of character inherited and acquired, and that this very intensity operates upon his faults as well as his virtues and lends to them an emphasis not to be observed as a rule among other people. I do not wish to be understood as advancing this as a proposition which commends itself to me as indisputably sound. It does occur to me, however, that much might be said in support of it and that in any event the Jew must patiently recognize that he is constituted like other men, is subject to the same infirmities, amenable to the same temptations and liable to be guilty of the same wrongs, and that, when he proceeds in the wrong direction, he, being more vigorous, more talented and more intense than other people traveling in the same direction, is liable to go further.

And this might well be admitted without any disparagement to his claim of equality with or superiority to any other people.

After all, the question of greatest interest is, Are Jewish tendencies more generally in the right direction than the wrong direction, and is the tendency towards good developing and the tendency towards evil diminishing or *vice versa.* This is the question in which society at large is greatly interested and the Jew more so. Both must address themselves towards cultivating the tendency towards good and suppressing the tendency towards evil, and in this will be involved the same duty as affecting the entire body of society.

I say this because I feel that history, both past and contemporary, will demonstrate that, while the Jews as a class have often been superior to their environment, they have never been worse. Both society in general and the Jews in

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particular should ascertain what qualities and practice, peculiar to the Jews have advanced the Jews and made them better, stronger, more talented and more virtuous than other people. And, since like causes beget like effects, these qualities should be emulated and imitated by all other members of society; and, on the other hand, whatever is peculiar to the Jew that impairs his vigor, his talent and his virtue should be discouraged by society at large and eschewed by the Jews.

It is not my purpose here to enter into details as to the virtues or the faults of the Jews. I am not addressing myself to the merits of the Jewish question, but to the standpoint from which it should be considered. I venture to say, however, that such a commission as I have already mentioned would point out, in the light of history, that in the march of civilization the Jew has been a factor for good more than for evil; that to-day he is advancing civilization more than he retards it; that he possesses many virtues which society would do well to emulate, that there is in his religion nothing of evil to society and elements of good beyond the power of estimation; that in his family life there is exhibited a purity of sentiment and tenderness of relationship and devotion to obligation, that is nowhere equaled; that by assiduity, intensity of purpose, persistency, energy, and the capacity for taking pains, he rises to heights that account for his astonishing success.

On the other hand, it might with justice indicate that, hailing originally from the Orient, and having been compelled for twenty centuries to live in a society of his own, debarred from mingling upon terms of social equality with the highest members of society, he has preserved in his tastes much that is characteristically Oriental. That his intercourse with the best elements of society has not been sufficiently protracted to enable him to assimilate the refinements of taste and beget a grace which is to be found only among those who for generations have occupied the plane of the highest gentility. That he is self-assertive to a degree that often makes him obnoxious and that he is very sensitive to criticism. There may be other faults that might be laid

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at his door by impartial students. Whatever they be, they should be received with patience, considered without irritation and corrected with that resolute spirit and intense purpose which friend and foe alike attribute to the Jew. When the Jewish question shall thus be studied, it will soon be solved. The success of the Jew may be emulated, and even be envied, but there will be no effort to pull him down simply because he is a Jew. Neither will there be any special privileges accorded to him because he is a Jew; neither will he be left free of criticism and adverse judgment because the critic may fear a charge of prejudice. In all things the Jew will stand, as does every other citizen, upon his merits, achieving such success as his merits deserve, suffering from such failures as his shortcomings bring about. Then, too, will it be understood and recognized, what is too often now forgotten, that every man's success in the main must depend upon himself.

In all the affairs of life, apparently within man's control, we are prone to play at providence. We love to regulate everything so as to bring about or maintain an equilibrium as we understand it. If one is too strong we try to weaken him. If another is too weak we try to strengthen him, always having in view to make the contest equal. Our continued failures do not deter us from continuing the effort and, perhaps, it is best for us that we should keep on trying. If it does no one else good, it does him good who tries.

But, in the race of life between peoples, neither individuals nor governments can make rules or change them.

The inexorable law is fixed by nature under the guidance of nature's God. The track is broad, the course long and beset with difficulties; the racers are without handicaps of any kind. The start in the final race is even; there are no favorites. The contest begins with the tap of the bell and ends only when the winner comes under the wire. There is no "weighing in" to test the weights, and the prize goes to the victor, without regard to pedigree or age. Pluck, speed and endurance must win. It may be hard on the beautiful and well-backed contestants who lag behind, but no heart-aches of defeat, no humiliation on the part of the loser, should impel us to change

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the rule of the race. There would be less elation and less sorrow if the prizes were equally divided, but without such elation and sorrow there would be no great contestants. It is by victory and defeat, through joy and sorrow, that we achieve civilization, progress and betterment. The battle to the strong, the race to the swift, seems cruel; but it is the law, which we would not change if we could, for we realize its lofty quality—it is justice. The application of this law to the relations between the Jew and the civilization of which he is a factor is all that he may ask and less than which cannot, with justice, be accorded to him. Let no misguided friend of the Jew ask for sentimental favor because of the great beacon lights in history upheld by the Jews. Let no misguided foe of the Jews turn his back upon that history and subject them to oppression. Let justice be done, equal and exact justice, in all respects equal and in all respects exact.

THE JEWISH BOY

A Story of Eastern Galicia by WILHELM FELDMAN

(*Continued*)

THE boy's troubled mind would not even allow him to have restful sleep, it weighed on him like a nightmare. Should this be the real truth? he asked himself. Should there be nothing real outside of the empty phrase-monging, the false shimmer and the deception? Nothing, then, is truth but life and enjoyment? Should, then, all that exists be naught but a rung upon the ladder upon which rich and poor climb up to the wished-for elevation, there to rise above everybody else and throw stones upon them? And all the efforts of will and of science are either passing fogs or winds, which fill the sails, skilfully spread or mass together storm-clouds? What is true and what is false in the elucidations that were offered to him?

Two personages, who carried different banners, wielded different influences upon him. Ludwig he had known but a

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short time, the "grandson of the Rabbi of Brody" for years. He never had known of any reproaches made to the latter, everybody respected the splendid comedian; but Yitzchak had seen him now with open visor and was filled with disgust of the man whose life was a chain of vulgar lies and deceptions, for the attainment of despicable objects. How much more beautiful appeared to him the young physician. Whilst the former had to hide his worthlessness and disgrace under a cover woven of multi-colored pieces and had to live in constant fear that a gust of wind or any accident might tear it off, the second remained always the same and had the satisfaction of harmonising his theories and actions.

Yitzchak had been already so far advanced that he could make these comparisons and draw from them the responsive conclusions.

But if the sophistic arguments to which he had listened should nevertheless have facts as their foundation?

The short July night appeared to the poor boy insufferably long, so many tortures and trials had it offered to his mind.

With anxiety did he long for the morning which would enable him to pay a visit to the Bauers. But that day had another surprise in store for him.

When he returned at 10 o'clock in the morning from the house of worship, he found two persons at his home, of whom he knew one very well, but the other he had never seen before.

The first was the most noted soul-catcher of the whole neighborhood. His name was "Reb Zudyk," he was very popular and enjoyed the respect of the whole community. He was, therefore, also a "Shadchen" (an agent who negotiates marriages), of the purest dye. Tall and broad-shouldered, he had a red face, grayish hair and an imposing stomach. In speaking, he always closed one eye; with the second, he winked so significantly that all women blushed or ran off. From the pocket in the back of his caftan a soiled red handkerchief peeped out. He always had wit on his tongue for his customers, a friendly word and lots of snuff; for himself

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he had a large, greasy, tattered book which contained priceless treasures—namely, the genealogies and histories of all the young men around the circuit and the amount of money of which they were possessed. There was only wanted the necessary *signalement.* Reb Zudyk knew all that had occurred and all that did not occur, as it was needed. He was initiated into all the secrets of bedrooms and the pockets of the Jewish families in the entire neighborhood, and carried on an extensive correspondence concerning his affairs. It was told of him that he would succeed in marrying fire and water together, if he only made up his mind to it.

His presence caused Yitzchak a great surprise, but he was disagreeably affected by the way in which he greeted him.

"There is our *Chusen-Bochur*" (our bridegroom scholar), said Reb Zudyk to his companion, pointing to Yitzchak. "*Sholom Alechem*" (peace be with you), said the stranger, and pressed Yitzchak's right hand so vigorously with his rough horny hands that the latter, instead of making the customary reply, only made a murmur of repugnance and pain in response.

He now observed the stranger with closer attention. He was a man nearing the forties. Small in stature, but broad-shouldered, he had a head upon his shoulders almost square in form, and wore a linen cap. Under it two small, rolling eyes, deep in the sockets, were shining, and a pug nose. A thick beard of no special color covered his face, and from the mouth, always open, shone white, massive broad teeth. The dress of the fellow consisted of a new, apparently holiday suit, and high top boots bespattered with mud.

"Where do you come from now, young man?" he asked, addressing Yitzchak. His voice was deep and strong and somewhat hoarse.

"From the Klaus," replied he curtly and turned toward the couch of his mother, who had beckoned to him and whispered something into his ear. At this moment Reb Mendel stepped into the room, took out from his coat pocket a small flask and handed around three small glasses and some cake.

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Reb Zudyk filled the glasses.

"*Lechayim* (your health)," he turned to Yitzchak.

"Health and peace," replied the young man, without touching his glass. He was sitting at the table uneasily moving in his chair. "What! you don't drink?" asked the *Shadchen*.

"I do not drink brandy." was the answer.

"What sort of a *Chassidic* child (son of a pietist) are you?" said the stranger in turn.

"He is right," exclaimed Reb Zudyk with a merry laugh, "Upon honor, he is right. Is this brandy? It is dirty water, a little sour."

"We city people have not even decent brandy," complained the father.

"Of course, of course," said the guest with the air of a connoisseur, "they do not understand here how to make brandy."

"Only you understand that art," added the *Shadchen*. "You throw considerable chalk and pepper into it to give the drink an acid taste.

All began to laugh, even Miriam in her bed, and the guest burst out into a loud laugh, which had resemblance to the clatter of a cart.

Each broke off a piece of cake, Reb Mendel dipped his into his glass. There was evidently a lack of subjects to talk about.

The Shadchen took advantage of this favorable opportunity. "Yitzchak," he began, "would you not have the kindness to recite for us a portion from the Talmud?"

Yitzchak had surmised by this time the object of this visit and was undecided what to do.

"What for?" he said.

"Well, what for," interposed the stranger, while the Shadchen made a wry face; "I can tell you, I am nothing but a common ignorant man and know very little of the Holy Scriptures. Oh, what sort of a youth I had!"

At this the Shadchen gave him a slight nudge and he changed his tone.

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"I want to pray to God for a favor, and my son-in-law must be a '*gaon*' (a great scholar). It is well known, Reb Mendel, that your son is the first in the city. Not longer than yesterday the *Parnes* (president of the congregation) and his son, Reb Leibele, spoke of him and assured me that my Hinde could not contract a better marriage. Let us, therefore, close the contract at once."

"Do you always transact business in this unskillful way?" murmured the Shadchen indignantly.

"Well, how will it be? Listen, Yitzchak," said Reb Mendel. The Shadchen began in a solemn tone:

"Reb Burech gives you his daughter as if she were a princess; she can read the prayers in Jargon, knows how to work in the garden and gets along with the peasants. He gives her eight hundred florins as a dower, and board and lodging to the young couple for four years, and," here he winked at the young man, "and provides for every addition to the family that might come. He at the same time obligates himself to render all possible assistance, if a chance offer of obtaining a minister's position for the young candidate."

Deep silence prevailed while this offer was made. Reb Mendel curled his side-locks; from one corner the older sister stared at Yitzchak in utter astonisment, as if this evidence of appreciation had made him in her eyes a much greater man. Miriam, in the meanwhile, assumed in her bed a sitting position, her eyes filled with tears, and she was no longer able to control her feelings, she beckoned her son to her side and her tears watered his head.

"God has not forsaken me then, I will live then to rejoice in you—" she whispered, her voice choked with emotion.

Yitzchak, like a man on the point of drowning, saw before his mental vision his whole past, his dreams and struggles, and all this he was to throw to the wind and begin a new life such as Reb Leibele led.

The prospect of a comfortable, quiet and pleasant existence was tempting. Now he will be able to smoke on

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Shabbes and order his journals and periodicals. Yes; but will that content him? Will that rebellious spirit that was never at rest in his young days be stilled and trouble him no further, or will it, with the power of a judging angel, thunder in his ears: "You are a rogue?"

Because, how—how can he entertain this offer; he who in spirit no longer was of that faith, did not belong any more to the world that surrounds him; he who dreams of wresting a few precious stones from the wealth of science, that would enrich him and confer happiness upon him, enabling him to be a beacon lighting the darkness and pointing out the right path to knowledge!

And all this he should renounce, irrevocably, and for what?

For the fortune described by the Shadchen? Is that of genuine, true lasting? And after four years, when the dowry will be spent, what then? Perhaps take up the vocation of begging, as his father did?

And this fortune, this fate, his whole future, he should share with a person he had never seen—because such is the custom—but whom he knows only by the description of the Shadchen. She is to be his partner for life. Mrs. Bauer is also a wife and mother, but she has created a paradise of her home, where her children shine like stars.

Hinde, the daughter of the peasant Jew, will for certain never be like her. It cannot be. How could it be expected or dreamed of that she resemble a Lola? Oh—what a comparison!

His heart beat as if on the point of bursting. She—she, too, is a woman growing up; she, too, will be a wife—soon . . . . I know her, I feel, I see her, and I should marry a Hinde? And to kill the Yitzchak of yesterday and the day before, who spoke of the dissemination of knowledge, of virtue among his people, and who by the side of Ludwig felt himself ennobled and was so deeply moved by the side of Lola. . . .

Should he now, with one blow, destroy the morning of his life, cut off his hope?"

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No!

These thoughts chased each other rapidly through his brain.

"You rejoice in vain, mother," he whispered, growing deathly pale and turning himself away from her embrace; and in a loud tone, turning toward the table, he said:

"Father, and you, Reb Zudyk, you trouble yourself in vain. I do not wish to marry."

They jumped up from the table.

"What!" exclaimed the astonished Shadchen.

"How so?" cried the indignant land-owner.

"Yitzchak, my sweet child!" cried the mother.

The father stood there speechless.

(*To be continued.*)

Affairs of the Order

THE SIXTH CONVENTION OF THE CONSTITUTION GRAND LODGE

The Sixth Convention of the Constitution Grand Lodge, summoned to meet at the City of Cincinnati on Sunday, the 28th of April, was attended by all the delegates elected by the seven Grand Lodges established in the United States, by two brethren bearing the commission of the Grand Lodge in Roumania and by a special delegate deputed by the lodges in the Orient, the distinguished brother, Dr. William Herzberg, who crossed the ocean in order to meet the American brethren. The majority of the delegates arrived in Cincinnati on the Friday previous and were received with a cordiality and fraternal greeting, which bore evidence of genuine brotherly love which filled the brethren dwelling in the hospitable city of Cincinnati. In fact, the citizens, ladies and gentlemen, no less than the press, seemed to rival with each other in impressing upon the guests the conviction that they meant to make them feel at home, and that to honor them and shower attentions upon them was pride and pleasure to the hosts. Corporations are as a rule not accustomed to display "a soul," but in this instance the Street Railway officials made an exception, and a button made for the occasion, displayed in the coat lapel, assured the delegate a free ride on each of the city lines. Cordiality distinguished all alike with whom the delegates met without exception. The ladies smiled upon them, the officials of the congregations, the Rabbis, with the venerable Dr. I. M. Wise at the head, met them in fraternal and sympathetic union, the magni-

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ficent clubs opened their doors to them and every wish that could reasonably be gratified was met. Verily could the strangers exclaim: "How good and lovely it is for brethren to dwell in harmony."

For weeks the general committee, consisting of members from the various local lodges, had been working zealously to make this occasion in every respect worthy of the event and of Cincinnati. This committee was composed of Fred S. Spiegel, Jacob Shroder, Nathan Drucker, Elias Phillips, Joseph May, Morris Bauer, B. Bettman, A. Bloom, Ike Bloom, Louis S. Levi, Nathan Menderson, Louis Goldman, Joel H. Steinberg, Henry Stix, Simon Wolfstein, Moses Schwab, Sam'l Strauss, B. Freiberg, John Samelson, M. Tobias, Jacob Trost, Leo Wise, Isaac M. Wise, Henry Jacobs, A. Mack, A. M. Cohen, Henry Jacobs, Samuel Bauer, Lewis Heinsheimer, Theodore Hesselberger, Victor Abraham, Louis Salinger, David Jacobs, Jacob Ottenheimer, Samuel Aub, L. Feiss, Morris Sachs, M. J. Mack, Abe Bloch, A. J. Friedlander and I. J. Friedlander.

A committee of ladies to wait upon the ladies of the visitors was in attendance and at once made the guests feel that they were at home among their own kin and folk. The committee was composed of the following ladies: Mrs. Samuel Strauss, Chairman; Mrs. I. M. Wise, Mrs. Emil Pollock, Mrs. Jacob Trost, Mrs. Morris Drucker, Mrs. Alf. Reinauer, Mrs. Jos. May, Mrs. Ben May, Mrs. G. Sturm, Mrs. Simon Sturm, Mrs. Max Lowenstein, Mrs. Jacob Ottenheimer, Mrs. Louis S. Levi, Mrs. Sol. W. Levi, Mrs. Bernard Freiberg, Mrs. Louis Heinsheimer, Mrs. Walter J. Freiberg, Mrs. Dave Heinsheimer, Mrs. A. Bloom, Mrs. I. Bloom, Mrs. S. B. Sachs, Mrs. J. Goldman, Mrs. Victor Abraham, Mrs. Alfred M. Cohen, Mrs. J. Shroder, Mrs. Samuel Aub, Mrs. S. E. Bacharach.

Brothers Rau, Victor Abraham, Nathan Drucker, Sturm, and in fact all were assiduous in their attendance; they seemed ubiquitous and evidently had relegated their business affairs to others during convention week. At 10 o'clock on Sunday morning the Convention was called to order by Bro. Julius Bien, the President of the Order, in the following words:

"As the concluding act of the expiring term of my office, it is my privilege to give you a hearty welcome to our sixth general convention and to open its proceedings.

"You will be apprised later on of important events which have taken place since our last meeting. Events joyful and sad, alternating as in human life and human affairs. But happily we can look back on this interval of time with satisfaction and thankfulness for the good we have accomplished in the onward cause of our beloved order. Through its extension changes have occurred which claim your earnest consideration and call for measures at your hands which will meet present necessities and lead us on to further development and progress. Your zeal and devotion in our cause and your experience and wisdom will no doubt result in beneficial legislation, but we should always keep in view our well-established landmarks and not allow our attention to be diverted in other directions. The forces which have carried us virtuously through the past we should apply to still higher and greater achievements in the future.

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"Welcome, brethren, to your duties and your labors and may the blessing of heaven rest upon your deliberations and your actions."

The list of delegates was then read, and as there were no contestants, no committee on credentials was chosen. The following delegates were in attendance:

DISTRICT No. 1.—Julius Bien, Jacob Cane, Moritz Ellinger, Julius J. Frank, William A. Gans, Henry M. Goldfogle, Morris Goodhart, Julius Harburger, Myer Hellman, Albert Hessberg, Adolph Hirsh, Joshua Kantrowitz, J. B. Klein, Bernard Metzger, Ignatius Rice, Simon M. Roeder, Isaac Rosnosky, Samuel D. Sewards, Isidor J. Schwartzkopf, Elias Sobel, Solomon Sulzberger, Dr. S. B. Wolfe.

DISTRICT No. 2.—Victor Abraham, Louis Anfenger, Isidor Bush, Nathan Drucker, Philip W. Frey, Jacob Furth, Martin A. Marks, Joseph E. Meyers, Fred. S. Spiegel.

DISTRICT No. 3.—Elias Berla, Josiah Cohen, M. K. Cohen, Joseph D. Coons, Charles Hoffman, Jacob Singer, Seligman J. Strauss.

DISTRICT No. 4.—Edward Bare, Simon Baruch, Hyman P. Bush, Albert Elkus, David S. Hirshberg, Joseph Rothschild, Lucius L. Solomon, Solomon Zekind.

DISTRICT No. 5.—C. H. Cohen, Jacob Hecht, T. M. Mordecai, S. S. Nyburg, Sol. C. Weill, Simon Wolf.

DISTRICT No. 6.—Israel Cowen, E. C. Hamburgher, M. M. Hirsh, M. M. Houseman, S. Katz, E. Katzenstein, Adolph Kraus, Philip Stein.

DISTRICT No. 7.—Henry Hanaw, Jos. Hirsh, Leo N. Levy, Morris, Marks, Chas. F. Moritz, E. Raphael, M. Samfield, Nathan Strauss, Louis Volmer.

DISTRICT No. 9.—Henry Greenebaum, Salomon Marx.

REPRESENTING GRAND LODGE COMMITTEE OF THE ORIENT.—Dr. William Herzberg.

A magnificent floral piece forming a *Menorah*, composed of roses was placed upon the platform, presented by the delegates of District No. 1 to their distinguished brother and fellow delegate, who had served continuously as President of the Order for the past twenty-seven years. Vociferous applause greeted this demonstration. Before proceeding to business, the President introduced Dr. William Herzberg, the distinguished author, who for fifteen years had been the Superintendent of the German-Jewish Orphan Asylum at Jerusalem and who had inaugurated and organized most of the lodges in Palestine and Syria. The Doctor had undertaken the great journey, an enterprise for a man bordering on three score and ten to attend the Convention as the accredited representative of the lodges in the Orient. The Doctor was warmly and fraternally greeted when he rose to his feet and responded to the generous reception, which he received in the following words:

"How wonderful are the ways of Providence! Almost thirty centuries ago Jerusalem was the central sun when light and life were to spread all over the earth, then still overclouded by deep barbarism; now she is stricken with torpor, unable to aid herself; enveloped by the atmosphere of

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despotism that reigns in the East, she has not been able to make single-handed a stand against it. But in truth proclaimed our sages. The good that Jerusalem did in ancient times is now nobly brought back upon her head. One of the seeds that went forth from the old tree of life in the East has taken root in the remote western soil. The grand ideas of our ancestors were formed to a new practical shape by their great grand children in this free country. The Independent Order of B. B. was founded after bestowing innumerable benefits on our brethren on its native soil, it has raised its wings to bring new life and life to the slumbering East. By founding lodges in that hemisphere, by supporting, by instigating them to follow the noble example of manhood, of independance, of free humanity, our grand Order repays with interest the debts we owe to the ancient birthplace of civilization. Though their means not only in the Holy Land the old standard by Law and justice is anew unfurled, by little and little the whole East will be roused by this grand movement not only in the city of David, in the old cities of the Egyptian Pharaos, even to Damascus, to Aleppo the influence of the Order is stretching and we may justly hope to see it inspire new life to the confines of Persia and India. Thus you have inscribed the name of this Order with indelible letters into the history of the world, for the beginning of a new and powerful spiritual life in the East will be dated from the founding of B'ne B'rith Lodges in Cairo and Jerusalem."

The election of temporary officers of the Convention was then proceeded with, and on motion of Bro. M. Goodhart of New York seconded by Bro. Josiah Cohen of Pittsburgh, Bro. Nathan Drucker of Cincinnati was unanimously chosen temporary President and Bro. S. B. Wolfe of New York, temporary Secretary. In the formation of the permanent organization the same unanimity prevailed. On motion of Bro. J. Singer of Philadelpha seconded by Bro. Jos. Rothschild of San Francisco, Bro. William A. Gans was unanimously chosen President of the Convention, and as Vice-Presidents, there were selected by each District:

District No. 1, J. Kantrowitz, New York; No. 2, Isidor Bush of St. Louis; No. 3, Jacob Singer of Philadelphia; No. 4, H. P. Bush of San Francisco; No. 5, C. Henry Cohen of Augusta, Ga.; No, 6, M. M, Houseman of Grand Rapids, Mich.; No. 7, Leo N. Levi of Galveston; No. 9, Salomon Marx of New Orleans; Jerusalem, Dr. Wm. M. Herzberg.

The following gentlemen were selected as permanent secretaries, S. B. Wolfe of New York, Nat Strauss of New Orleans, M. K. Cohen of Philadelphia.

Bro. Gans was escorted to the platform by Bro. Jacob Singer and Jacob Rothschild, and in taking the chair spoke as follows:

Brethren: Called by you to preside over the deliberations of this body, I feel that I might justly ascribe it as a graceful tribute to what is called the mother district rather than personal merit. We convene after an interval of five years, during which time we celebrated the fiftieth anniversary of the institution of our Order, a period freighted with noble work and great deeds. Our mission is far from completed and the neces-

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sity for continued good work has become accentuated by conditions that prevail now. Our field territorially is greater and more extensive; we extend over four continents and we are charged with care for a diversity of interests. Your labors which you begin to-day must redound to the amelioration of our fellowmen everywhere. For myself I ask your indulgence during our session and I am sure with your aid and co-operation the important work before us will be well done. Again I return my thanks for the honor bestowed upon me.

At this point Hon. Simon Wolf asked permission to address the convention, which was granted. Mr. Wolf said: We are here in Cincinati where we hoped to meet one who had been identified for many years with us—one who was verily a chief among us—I refer to the late Joseph Abraham, President of the Court of Appeals. As a mark of respect to his cherished memory, I ask that the convention rise. This was done.

Mr. Jacob Singer of Philadelphia then presented the chairman with a gavel which Mr. Singer stated had a history; it had been presented by the late Benjamin F. Peixotto to Alfred T. Jones of Philadelphia, who for many years was Secretary of District No. 3, and had been used at the conventions of 1879 and 1885, and had been presented to Mr. Singer by a son of the late Mr. Jones. The chairman accepted the gavel with thanks.

The Secretary then read the report of the local committee on reception regarding the social features for the week. The convention accepted the invitations with thanks.

On motion the following committee on rules of order was appointed; Delegate at Large, E. C. Hamburgher; District No. 1, I. Rosnosky; No. 2, Victor Abraham; No. 3, S. J. Strauss; No. 4, Jos. Rothschild; No. 5, S. S Nyburg; No. 6, Adolph Kraus.

A recess was taken until two o'clock. At the afternoon session the message of President Julius Bien was read by Bro. Joseph Kantrowitz of New York, and the following are the salient points:

For more than a quarter of a century have I stood at the post of honor, at the helm of our great fraternal organization. Again and again have you signified your approval of my administration of the affairs of the Order in no uncertain voice. Distinguished as the office of President of the Executive Committee is, tendered to me by your repeated choice with gratifying unanimity, I have looked upon it as a sacred trust. It should not be deemed presumptuous when I say that I have endeavored to discharge its obligations with love, devotion, unremitting attention and a deep conviction that on its proper guidance depended the stability, success and the greater untolding of the mission of our Order, the lifting up of our race to a higher plane of civilization and human happiness.

During this period of time the vision and scope of the Order has been materially enlarged and widened. From a national organization, limited to this country, we have become an association extending its branches to nearly every continent, where every field cultivated responds with rich reward to the incentive given for a higher life, firmly demonstrating that there is practically no limit to our usefulness, but that the need of

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such an agency is so urgent that others would take up its work were it to drop from our hands.

Five years have passed since we met in Richmond, in the capital city of the State of Virginia, where we perfected legislation for the progress and development of the Order. We have every reason to be thankful to our Heavenly Father for the strength which He has granted us to extend our work and diffuse the beneficial influence of our Order to distant countries, and to have been permitted to shed the light, which radiates from our Order, on dark regions. Our flag now floats in the East and the West, the South and the North; we may confidently look forward to the day when this Order will be a rallying centre for all intelligent Israelites who have the welfare of their brethren at heart and wish for them everywhere the position of equality with their fellow citizens of other creeds, to which they are justly entitled. The changes wrought by the legislation effected in our last Convention have been beneficial Happily the endowment laws in the various Districts have been relegated to the background, and the disturbance which threatened the peace of our Brotherhood is removed, giving place to the more ideal endeavors implanted in our Order from its beginning. Yet provision for the widows and orphans will ever have a prominent place, in perfect consonance with our professions of charity and protection for the weak and helpless.

The marked success of the semi-centennial celebration is then dwelt upon, and the satisfactory conclusion of the labors of the Ritual Committee appointed at the previous Convention, having produced a work which enjoys the marked favor of the brethren, and is probably destined to grow into the affection of the fraternity. The President then dwells upon the efficient labors rendered by the Commissioners in aid of the Russian refugees, and then, speaking of the efforts made to effect a union of the Jewish orders, he disposes of that question by surrendering all hope of ever realizing such a union. He says:

Ardent as has been my wish to see all the Orders in this country united into one great and powerful association for the pursuit of the objects laid down in our declaration of principles, I am reluctantly forced to confess that I have arrived at a different conclusion from that of my Brother Roeder as to the "logic of events." To me it points out the deplorable fact, that any further effort in the direction of this union is futile and should be abandoned altogether. From my own careful observation I find, that there is not that elevated and unselfish spirit predominant amongst the masses of other societies so essential to a fruitful combination of all forces. Our co-religionists seem to have become affected with the mania, so prevailing in this country, for establishing new societies for one purpose or another, sometimes for no purpose discernible. Mushroom societies spring up overnight, and *mirabile dictu*, we even hear of an "Improved Order of B'ne B'rith," whatever that means.

Let others go their way and we will rejoice at any good they may accomplish; we will pursue our own course with all the power and strength that in us lies, satisfied in the conviction that "the fittest will survive."

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Reference is then made to the amendments to the Constitution adopted in the interval by a majority of votes, and to the testimonials tendered to Brother Isidor Bush and William Lovenstein. Changes in the Constitution made necessary by the extension of the Order into foreign countries are suggested in the following words:

In States, communities, as well as in all associations, the fundamental law should not lightly be interfered with. Only when abuses are to be corrected, or greater experience and new developments demand it, should changes be permitted. The greater familiarity with the law through the experience of succeeding years is a most valuable adjunct to good government.

Since the reorganization of the administration of the Order and the adoption of its present Constitution, no material changes have been made, except the formulation of laws governing the establishment of the Order in foreign countries. And after careful scrutiny of present wants and conditions throughout our jurisdiction, it is in this direction alone that I will recommend a modification in the provisions of our Constitution.

The extension of our Order into foreign countries, and more especially the establishment of Grand Lodges, has brought out more sharply the vast difference between the conditions, political and social, existing there and those prevailing amongst us. Amenable to Government supervision and legal restrictions, smarting and suffering under the aspersions and suspicions cast upon any Jewish movement, however noble and exalted, it is certainly the dictate of wisdom to leave these Grand Lodges absolutely free to work out their own destinies, to strive for the attainment of the ends we all pursue under our Constitution, by means best adapted to their position and surroundings.

It would be a perversion of my meaning were this to be interpreted as a complete severance of these Grand Lodges from the remaining ones; on the contrary, the solidarity of the Order, its entirety, will, by the proposed course, more surely be maintained, and a healthy co-operation in all matters, charitable and educational, be secured on a broader basis. The Executive Committee of the Order must remain the central authority, to exercise its influence and fostering care, as heretofore, in all parts of the Order.

Of course, corresponding changes in the functions of the Court of Appeals will have to be made. The President then refers to the work of the members of the Executive Committee, and then dwells upon the work done and the progress made in the various Districts. The next subject treated upon is Propaganda and its energetic prosecution, and in this respect the President says:

"Fifty years and over of our existence have, in the course of nature, thinned our ranks, and the unfortunate complications of the endowment question, now, and forever, I hope, dismissed from our deliberations, have added in no small degree to the depletion of our membership. But, for all that, we have not only held our own, which means a large accession of new members, but our total membership shows an encouraging increase.

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"There is, however, need of energetic, concerted and persistent action to bring within our folds the large contingent that has as yet kept aloof from us, and especially the young men, whom, until now, we have not been able to attract, and on whom the future of our Order will depend. A large field for missionary labors is open to us among the recent compulsory emigrants from Russia. The conditions existing amongst them resemble closely those which confronted our fathers and led to the creation of the Order.

"Ever since the great influx of Jewish emigrants from Eastern Europe, more especially from Russia, have we recognized the necessity of bringing this element within the civilizing influence of our Order, as an efficacious means of counteracting social prejudices and educating them to an intelligent appreciation and rational enjoyment of the blessed institutions of our country, so qualifying them to true American citizeni ship.

"With the powers and means at our command, this task should not be difficult of accomplishment; the result must be of incalculable benefit to us and the community at large.

"A notable beginning has been made in Districts No. 1, 2 and 3, where lodges have been formed exclusively of our Russian co-religionists. These new recruits display an intelligence, adaptability, zeal and enthusiasm for our good cause which might serve as an example to be emulated by older Lodges. No doubt they will prove active workers amongst their countrymen, and direct them to us as the school wherein to learn the lessons of a higher life, and to identify themselves with the endeavors of American civilization.

"This movement should be prosecuted to its utmost extent, and in every part of the country where our Lodges are to be found.

"Our last Convention provided that the Executive Committee place itself in communication with the General Committees of District Grand Lodges for the purpose of strengthening our Lodges and of carrying to wider circles the knowledge of the principles and doings of the Order, and to this end appoint competent speakers to visit Lodges and localities wherever the accession of new Lodges and members could be expected. This plan was but partially carried out for want of the necessary hearty co-operation on the part of the Districts, but wherever attempted, it was fruitful in the attraction of new members and the creation of new Lodges. This mode of propaganda should be vigorously followed up, and not relaxed at any time, and I am confident that within a few years we could double our membership in this country.

"Active and progressive as the Order is in Germany and Austria, it should receive encouragement and assistance at our hands. More especially should the feeling be fostered that they are part and parcel of this great Jewish organization, working on the same plan and towards the same ends, whatever changes in their relative position may take place. A visit to these Districts by a duly accredited representative of the Constitution Grand Lodge would be productive of great and lasting good. This is

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recognized by our brethren in these countries, who have expressed emphatically the wish of having such a visitation.

"To the Roumanian Lodges, struggling under a persecution of refined tyranny, fighting for the very bread of life—education—we should extend our helping hand. They look to the Order for moral and material support, and surely they will not be disappointed.

"Our Lodges in the Orient, under the jurisdiction of the Executive Committee, and locally governed by a Grand Lodge Committee, have shown a spirit of awakened manhood, self-dependence and self-sacrifice which challenges our admiration. The institutions they have called into existence and maintain under great difficulties will prove ultimately the nucleus for the regeneration of the whole Jewish population. We have helped them in a moderate way, and only after they had taken the initiative in each case, through our annual Purim collection. These, unfortunately, have decreased from year to year, owing, no doubt, to the depressed condition of commercial and industrial interests throughout this country. If you will read attentively the reports from these Lodges, and learn more particularly what they have accomplished and what they are striving for, you will assuredly give heed to their appeals.

"I am glad to state that a beginning has been made to transplant our Order into England. Our able and learned Brother, Rev. J. Leonard Levy, of Philadelphia, a native of England, with whom I had an exhaustive consultation on this subject, has, through his valuable connections, obtained information which encourages him in the belief that on his visit to London—soon to occur—he will succeed in forming several Lodges in that city. Once having gained a foothold on English soil, and having interested the Jewish community of London in our mission and in the methods by which we carry it on, we will, no doubt, secure a warm English support.

"No reports have been received of late from parties who interested themselves in our behalf in France, South Africa and Australia, but a promising field seems to open in the West Indies, which should be cultivated.

"Another effective means of disseminating our ideas and purposes amongst our Lodges and the Jewish communities throughout the country, we possess in the successful publication of our official organ, the only Jewish monthly magazine published in the English language, our MENORAH, which has taken a high rank with the other magazines published in hits country. Its contents are not only favorably commented upon by critics of the highest order, but a number of its articles are copied in full in some of the most noted journals. One of these, of large circulation, stated recently:

"THE MENORAH, of New York, is the only monthly devoted exclusively to the Jews' interests that is published in the United States. It is the Jewish magazine *par excellence*, and stands in about the same relation to current Jewish journalism as *Harper's* or the *Atlantic* to the daily newspapers.

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"The 'Jubilee Numbers' were creditable in the highest degree, and the contributions to it by men like Dr. Jellinek, Leroy Beaulieu, the poet Gustav Karpeles, the governors of New York, Missouri, Kansas and other States, are evidences of the esteem in which our organ is held by some of the foremost men. It deserves your continued warm support.

"It is evident that these recommendations, if followed out, will lead us further to success on the lines marked out by the ideas upon which our Order is firmly based, and elevate us to the highest capacity of usefulness. Generous provision should be made to carry them into effect.

"The history of the Order which I commenced to write some years ago has been unfortunately interrupted by the want of physical strength and the interruptions of pressing engagements, but as I have all the material ready and am only waiting for greater leisure I hope to resume and complete it within a short time."

Under the head of statistics, the President reports that forty-one new lodges have been instituted during the past five years, and the number of the most recent lodge is 447.

The territory covered by us is the United States, Canada, the German Empire, the Austrian Empire, Roumania, Egypt, Palestine and Turkey. The membership approximates 26,000; the large losses by suspension and death in the United States having again been offset by large gains here and in the foreign countries. It may be of interest to note that in the United States, during the past five years, initiations have been, 4,709; admission by card, 432; reinstatements, 381; number suspended, 3,965; withdrawn by card, $1,621; deaths, $1,907.

The statistics for the foreign jurisdictions cannot be accurately given, and are, therefore, not included in the above.

During the five years, there have been expended for benevolent purposes, $2,676,723, as follows: For support of the Home for Aged and Orphans and similar institutions, $249,872; for sick benefits and donations to members, $214,555; for the relief of widows and orphans and endowments, 2,160,535; other charitable donations, 51,761.

These statistics do not include large sums for buildings and relief, donated by Lodges, of which no special record is kept.

The annual appeal to the Lodges in the United States and Canada, usually termed the Purim collection, has, during the five years ending July, 1894, yielded $3,031.07. During the same time there was received from interest, $220, which, with the balance on hand June 5, 1890 (567.67), aggregates $3,818.74, all of which has been expended in the support of schools and other institutions in Roumania and the Orient.

The collection since July, 1894, amounting at this date to $350.50, together with the interest account, $672.94, is still on hand, to be used for the same benevolent purposes during the current year. The various Lodges and Grand Lodges had the following funds on hand January 1st, 1895: For general purposes, $657,903; funds for the relief of widows and orphans, $1,560,195; making a total of $2,218,098.

It is only proper here to remark that the amounts above given as having been expended for benevolent purposes, do not include the amounts

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expended by our brethren in Europe, where, as you are well aware, much money has been expended in various directions for benevolent purposes in connection with the Order.

The President acknowledges the services rendered by the Clerk and Corresponding Secretary of the Executive Committee inthe following words:

"It is proper that I should express my great satisfaction with the difficult and extensive work accomplished by the Corresponding Secretary, Bro. M. Ellinger, and the Clerk of the Executive Committee, Bro. Dr. S. B. Wolfe. The intelligent, prompt and faithful performance of their duties has greatly lightened the burden of my office."

He then dwelt feelingly upon the death of the following distinguished members of the the Order which occurred during the past quinquenial period, of the brethren Benjamin F. Peixotto, David Klein, Adolph L. Sanger, Joseph Abraham, William Renau, Isaac Rosenbourgh and Dr. James Mitchels. In conclusion, he said:

"In view of the steady advance of our Order as shown by its past history, the great good it has done in the direction given to the noble aspirations of cultured life, the example it has set in the practice of an all-embracing charity, and above all, its never ceasing efforts in uniting Israelites in the work of promoting their "highest interests, and those of humanity," justify us in the hope that the second half century of its existence will eclipse the first in brillant achievements and in the extension of its benefactions.

Considering the facts, that so large a number of our brethren occupy distinguished positions in every walk of life, and that the impulse received by them in the Lodge rooms of the Order B ne B'rith, the lessons of conduct and rectitude—there inculcated, had no little share in helping them to overcome the difficulties that beset their path and led them to success; who will deny that the same agency will, with accelerated force, produce in the future the same benign effects.

But how much more remains to be done to carry out our mission to its full fruition! If nothing else were left but to smooth the way for our brethren in faith, in places where neither the boon of freedom nor educational enlightenment helps to raise them from the slough of degradation in which they have been held and are still held, it would be enough to bind us together and to make us stronger and more powerful. The want of unity of action and purpose amongst the Jews of the world in their social and political condition, leaves them at the mercy of the rabble of every country; jealous of the virtues which they practice, of the success which they achieve in their pursuits, they are attacked for reasons purely mercenary, even without the excuse of religious fanatism which no longer inflames the heart of the populace. Hence, the anti-Semitic outrages which are making the lives of our co-religionists in European countries unhappy and miserable, and which crop out here and there, even in this land of liberty and religious freedom. Only recently, the absurd assertion was made and given great publicity in prominent journals, that the Jew cannot be a patriot or a soldier. A debt of gratitude is due to our Brother, Simon Wolf, who, to refute this slander, undertook and accomplished the arduous task of compiling a

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Jewish Roll of Honor; a voluminous record of those patriotic Jews who offered their lives and their fortunes to save their country.

A body of Israelites representing intelligence, position, force of character and acting in concert, speaking before the governments and the nations, in vindication of the rights of their oppressed brethren, would be listened to with respect. Let us remember the wonderful success of Adolph Cremieux and Moses Montefiore as individuals; not only in averting threatening disaster to a large number of our brethren, but who were instrumental in the initiation of humane measures, gradually leading to a recognition as the rights of the Jews as members of the State wherein they have their homes.

In these days when the voice of justice, of right and of civilizatiou must be listened to when, every nation is anxious to rank amongst the civilized peoples of the earth, would not a powerful society like ours, recruited from the best Jewish elements wherever we have unfolded our flag, find a considerate hearing when occasion should arise to voice the sentiments of right, justice and humanity? I even indulge in the hope that at no distant day we will be able to secure the sanction of the Government of Russia for the establishment of our Lodges among its Jewish population, and it may not be too sanguine to anticipate from such a union with these people through the medium of the B'ne B'rith, with civilization in its wake, would lead to a solution of the disturbing question of the Jews' existence in Russia.

Reviewing the past we have every reason to be thankful for our success. Institutions of mercy and love have sprung forth wherever we found a domicile; we have created schools, have furnished a stimulus for education by the establishment of libraries, and through these means inspired a higher tone in social life. We have held out a helping hand to our brethren in foreign countries, which has been eagerly grasped, and we will gradually form a bond of universal union for the attainment of the highest aspirations of humanity, to demonstrate to the world that Judaism aims only at the best which humanity pursues.

Let us be steadfast in the work so auspiciously begun; let us strengthen our ranks; let us continue our efforts to attach to us the hearts and the minds of our brethren wherever they dwell, and with the help of God, our power for good will increase in proportion to the efficiency of our labors, and mankind will point to our Order as one of the great levers of redemption and deliverance of our benighteed, oppressed and persecuted brethren in all lands. Therefore, let us legislate to provide for the needs of an organization so far-reaching in its aims, broad in its views, and in full accord with the strides of a higher civilization toward greater liberty, greater justice and greater happiness.

Of the reports attached to the President's message, we make special note of the interesting account by Brother Ephraim Cohn of Jerushalaim Lodge, of the work done by the Lodge, in the Orient. He says :

True, when we were engaging six years ago to take part in the foundation of lodges in the Holy Land, we had a different conception of what was to be accomplished. How bold were the hopes and expectations

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attached to these foundations. We flattered ourselves, that what could not be attained by any of us, what could not be accomplished by men like Montefiore and Cremieux, was bound to measurably succeed if undertaken by a union of men, who, in fraternal co-operation, would exert their whole strength, who, ready to bring any sacrifice, would pursue in closed ranks one aim and object, and would finally put an end to the sad conditions prevailing in the land, historically and religiously distinguished, would be able to bring forth new life upon the ruins of the ancient and venerable city,—a life of usefulness and activity, well-regulated—conscious of the aim to be pursued in harmony and unity. Truly penetrated by the ideals of the Order, we firmly believed we could reach these in a comparatively short time. Because we entertained not the slightest doubt in the active participation of the whole Order and of every one of its members, who would have a deeper interest to deliver the Jewish denizens of the Holy Land, who are looked upon by the world at large wrongfully though, as the only pure type of Jewish nationality, from the intellectual and social misery in which they find themselves to a large extent, and to elevate them to worthy representatives of our race. Who would have a deeper interest to transplant culture and civilization upon the soil of our fathers than the B'ne B'rith whose highest aim is embodied in *kiddush hashem*, in the glorification of the Jewish name, and who avow as their object the redemption of the Jewish people from spiritual and social oppression.

An unfailing means for the attainment of the ideals of the Order, the Lodges of Palestine and Syria have recognized and pointed out: education and culture, the encouragment of agricultural and industrial pursuits, organization and unification of congregations by a common language, the Hebrew. In all these directions have the Lodges labored with the exertion of their strength and have achieved the most gratifying results. But what do these results amount to in proportion to that which the Lodges could accomplish, in proportion to the success that might have been won, if the necessary and well-deserved support had been rendered by the Order.

We are told that the Order is not composed, in its majority, of wealthy members. The poor bigoted woman in Walkowisk, as well as in San Francisco, throws annually her few shillings into the *chalo* box for the *chaluka*, which, alas! works so much mischief; the poor Catholic woman spends money for church and convent in Jerusalem; the Protestant for bishops and missionary institutions, and the member of the Order B'ne B'rith not a few shillings annually for the honor of the Jewish name, he will not offer anything for the true benefaction of his co-religionists in the land of his patrimony.

With gratitude, we acknowledge the sympathy and support given to our efforts during the past six years. The recognition and appreciation of our labors by the M. W. Executive Committee fill us with joy. In the face of the great and heavy tasks which still have to be grappled with, we must direct the earnest prayer to each and every one of our brethren to assist us in the most effective way in the fulfilment of the difficult mission which is of momentous importance to the entire race, so that it may be

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vouchsafed to us to tell to the next Convention of the successes that shall stand in true proportion to the gigantic task of making "Jerusalem the glory of the earth."

That the Lodges here are in a position to accomplish great and sublime things is evidenced by what has been already accomplished in the past.

The Financial Secretary of that Lodge says:

"Through the reports of the Committees, I am relieved of the obligation to speak here of the various institutions of the Lodge—the library, the night-school, &c. I confine myself to point to the success achieved in uniting the Ashkenasi and Sephardim congregations into one. She recognizes gratefully the sympathy and support given to her by our Lodge in the foundation of the hospital, naming especially our Brothers Chacham Jacob Meir and Adelmann. Our efforts here in like direction did not meet with like success. Every congregation is intent to guard her own interests, and fears to have this endangered and injured by the advantages gained by other congregations. The Chaluka, to which every congregation believes to have a greater claim than the other, is the barrier between the congregations and the ever-present apple of discord.

"Repeatedly were we disappointed in the hope entertained of an approaching union of the congregations. We succeeded, though, on various occasions, to bring about a temporary co-operation, when, for instance, the occasion arose of obtaining protection for the Russian refugees, and to avoid terrible *hillul hashem*, on which occasion the President (Brother Ephraim Cohn) succeeded in bringing together the heads of the Sephardim and Ashkenasim congregations at his residence for consultation and united action, and also in the selection of Chacham Bashi, so that our efforts were successful in causing the modification and the eventual repeal of the laws of exception against the Russian Jews. In these efforts Brother Pinis effected the common support of both congregations. There were also other instances of united action, but we were unable to bring about a permanent organized union, nor is there any prospect of succeeding better in this respect in the near future. At present the flame of discord burns fiercer than ever. In New York, the messengers of these congregations fight each other with passionate ardor, and in our community the chasm seems unbridgable. At the present time, when the conflict rages on both sides so bitterly, our efforts of peace must be stayed. Only after the parties have exhausted their strength, and the minds shall have grown calmer, when the injurious effects of the conflict shall have been felt and realized, then the time may have come for us to act as mediators, and our success then could be only of a permanent character if we count upon the support of our brethren in America. If the lodges in New York could only have sufficient influence to prevent the transmission of the Chaluka to any of the institutions here, but to a united committee composed of competent and impartial men, who, possessing the needful familiarity with the locality and the prevailing conditions, would supervise the distribution of the charity among the various congregations and institutions and devise a modern system for the right administration of the money sent here!

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For the Committee on Colonization Brother Pines reports as follows: The plan long since entertained, of having the Lodge take part, by counsel and action, in the work of colonization could only be carried into effect about a year ago. We believed and justly so, that, as natives of the country or as inhabitants of many years and therefore initiated into all the existing conditions, we could serve as guides in the various enterprises, and it was our wish, this long while, to demonstrate in practice what conditions are indispensable to insure the success of colonization. It is these conditions which until now have not been sufficiently taken into consideration in founding these colonies. The selection of the soil, the selection of the colonists, and the mode and manner of affording assistance are of first importance. After all are agreed that the colonization in Palestine, outside of Hauran, must be chiefly directed to the growth and culture of the grape tree, it had to be shown what a mistake was committed to select rolling ground for a colony. The hilly regions are much better adapted for the culture of the vine, not only on account of the soil but also on account of the cooler climate. The vintage in the plains begins in the month of July, at the hottest period of the year. The rapid ripening of the berries causes a diminution of the saccharine element, and a proportionate increase of water. The gathering of the grapes taking place in the hottest period, the provision of the cellars with ice-making machines becomes very expensive. In the mountains the ripening of the berries and the gathering in does not take place before the end of September. The grapes on account of their quality and richness in saccharine matter are threefold as valuable as the berries growing on the plains. During the cool seasons the cellar arrangements are extremely simple and natural, at the same time the cultivation of the soil in the mountains, uncultivated as it is until now, would meet with the favor of the government, whilst colonization in the plains is looked upon as a displacement of the native fellah. We therefore proposed to the Lodge to establish a model colony in the village Moza, also called Colonia, the first station on the road from Jerusalem to Jaffa.

Colonia bears the name of Moza in the Book of Joshua. In tractate Succoth we read that the willows were brought from Moza for the sacrifice. The Romans established a military camp there and dispensed the inhabitants from the payment of taxes. The name Moza is probably derived from the numerous springs which are found there. Moza being only an hour's walk from the city, the colonists remain in constant contact with it and during the time when they have no work at the farm, they could find some other employment and later on they could dispose of their crop in the city without much expense for transportation. On the Moza mountains 500 Dunam are in possession of our co religionists and a great deal of land is to be had yet. A favorable opportunity offered to acquire 106 of the 500 Dunam and they were bought for the sum of 3,037 fcs. of which 2,000 fcs. were paid down. The balance is to be paid off gradually at stated periods. There are 70 more Dunam joining this land, which are the property of wealthy brethren living abroad and which will likely be donated to the Lodge.

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In the selection of the colonists, we picked out such who had served already as field hands in other colonies, and who were familiar with the work that had to be done and accustomed to do it, and who were acclimatized. We could take only unmarried young men in consideration, whose means could be reduced to a minimum until the soil was in a condition to respond to the labor done to it. We selected on the start two laborers who gave satisfaction, and recently we added a third one. One of the colonists is Israel Wofpsi, from Dynaburg, 26 years of age, who had worked as a field hand in Catra and Rehoboth, an honest, industrious young man, of good common-school education, and experience in viticulture; the other, Samuel Berose, from Mohilev, 22 years old, an industrious, well-trained colonist, the recipient of a prize from the Choveve Zion of Odessa for his tried qualifications; the name of the third is Isak Cohen, from Whira, 23 years of age, also a good, hard working man.

The relation of the colonists to the Lodge is determined as follows: Every colonist receives 40 dunam at 30 fcs,—1,200 fcs. At the start he receives assistance to the extent of 160 fcs. for the purchase of utensils, and subsequently for the term of five years 20 fcs. a month, altogether 1,360 fcs. The return of the money thus advanced, namely, the sum of 2,560 fcs., begins at the end of the five years, in yearly rates of 256 fcs., liquidating the indebtedness in ten years. During the fifteen years the ground and improvements remain the property of the Lodge, which has the supervision of the work done.

It is needless to state all the points of the contract; it is sufficient to say that the relation between employer and employee is such that it has given perfect satisfaction, and will no doubt be followed by others. The colonists know that the work which they do will build up their own future, and by cultivating the soil will secure an independent existence in the future.

The report of a well-known expert, the chief agronomist of the Rothschild colonies, Mr. Charles Cohn, speaks very favorably of the work already done. We can already state that the committee Choveve Zion of Odessa has paid due attention to this system of colonizing, and has determined to follow the example. But we must confess that we have not passed as yet the first stage. We have to provide shortly dwellings for the three colonists. Until now, our Brother, Josua Yellin, was kind enough to give them shelter in his country house there. This we cannot allow for too long a time. There is a favorable opportunity to acquire at a cheap price the third part of a house, two-thirds of which are the property of a co-religionist. The Lodge has already given the authority to offer the sum of 1,200 fcs. for it, though there is very little left of the appropriation for colonization purposes. If we succeed in getting this third of the property, we will later on secure the other two-thirds of the property, and we will then have habitations for our three families, besides stable room and a building lot for seven additional dwellings. It must not be forgotten, however, that it is our purpose to settle there at least ten colonists, and the success achieved thus far stimulates us to see the full complement of colonists located there, as then only we will be able to say we have established a

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model colony. At this moment an opportunity is offered of acquiring 200 dunams more for the sum of about 1,500 fcs., which would offer to secure the future existence of five additional families. We cannot offer such a proposition to the Lodge at the present time, as the whole fund is invested now in land and for propanganda purposes. The expected reimbursement of the money expended for propaganda purposes will hardly suffice to pay for the dwelling we have in view. The Lodge has already expended the sum of 800 fcs. for assistance to the colonists, and nevertheless the opportunity as favorable as this, to purchase land as suitable as this for so reasonable a price, will not occur again so soon. Might not the Convention, and in reality the whole Order, come to the aid of so noble a work, modest withal and so full of promise for the future? Personally I do not entertain the slightest doubt that this will be done with the payment of 1.500 fcs. for the purchase of the property right out, and an annual subvention of the Order of about 1,000 fcs., we would be able in the shortest time to colonize seven additional men and the Order and the Lodge would have established a model colony which would offer an honorable existence to ten worthy families, would serve the community as a spur to labor and to follow the example we set, and would furnish the numerous visitors of Jerusalem an opportunity too see industrious and honorable Jewish agriculturists, and an object lesson would be afforded by the beneficial workings and influence of the Order B'ne B'rith.

For the Committee on Evening School, Past-President Brother Yellin reports as follows: The evening school is the first institution of the Lodge; to it belongs the right of primogeniture. It is our child of painful experience in many respects. Its foundation has called forth the opposition of the fanatics. This opposition, though, has had the effect of redoubling our efforts to maintain it, and we have kept it up. Thanks to the readiness of our brethren to be unsparing in their sacrifices, many of whom gave instructions for a number of years without any remuneration; thanks to your tireless personal care (addressing Brother Ephraim Cohn) which you gave especially to this institution, thanks to the strong material assistance afforded by the Executive Committee, the school is in full vigor at this day, and is destined to become a chief factor in the improvement of the conditions of our population. The evening-school, namely, has entered during the last year into a new phase, and though it is to be regretted that it has lost its proper character as an evening-school—a school for mechanics—we find, nevertheless, the great satisfaction that the evening-school, in its present form, has become a training-school for Jewish teachers. We had gained the conviction that, through the sad social condition of the laboring classes, the results gained were in no wise commensurate with the many sacrifices brought in its behalf. The mechanic here has to work hard and to a late hour at night to earn sufficiency for the support of his family. He also lacks the endurance to commence study in his advanced life, not having had the advantage af the simplest school training in his youth. The school attendance was therefore irregular and instruction became difficult by the attendants leaving in the midst of the study and new-comers stepping in. Only pupils who had not adopted a profession derived advantage from the

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instruction given, as they resorted to the school for the purpose of obtaining a proper education. It was mostly young men between the ages of from eighteen to twenty, chiefly from the Talmudical schools, the *yeshiboth*, who held out because they hoped to be enabled by the school to win a vocation. Thus the school is now attended by twenty-three pupils, ages from seventeen to twenty-two; these are trained as teachers in Hebrew and Arabic for the Talmud-Thora schools. The work accomplished thereby and the incisive influence wielded upon the social conditions in Jerusalem can only be appreciated and understood by those who are familiar with the conditions of the schools, that is, the *chedarim* in the Orient. Upon the proper education of the rising generation depends the welfare of the Jewish population. There are only two modern Jewish schools for boys in Jerusalem: the Edler von Laemel school and the Alliance school, which together have not more than 300 pupils. On the other hand, more than 3,000 boys received instruction in the *chedarim* of the Talmud-Thora schools, an instruction which confuses their perception, fits them for no vocation, and rather unfits them for any practical pursuit. The little Hebrew and Talmudical knowledge which they acquired there is of a disordered and confused character. You know the picture of the cheder. There stands the *Melamed* or Chacham, the birch in his hand, which he drops every few minutes upon the bench to restore order, or upon the back of an unoffending pupil. The Chacham, swinging forward and backward, recites a verse, which the pupils, imitating him, repeat in sing-song. The pupil learns the Bible without a conception of its spirit, without comprehending the simplest forms of Hebrew grammar; he studies the Talmud, without penetrating into its true, straight meaning, simply with the view to sharpen the mind for the capacity of hair-splitting. Under the prevailing conditions, the abolition of these Talmud-Torah schools cannot be thought of. The masses cling to the old custom and would not allow these schools to go down. Besides, the modern schools have only space for only a limited number of pupils. But among the Sephardim a demand exists already for some reforms in their schools. You, Mr. President, Brother Mejohas and myself were repeatedly requested by the administrations of the Talmud-Torah school to submit a programme for instruction in Hebrew and Talmud, to indicate the method of instruction and to assume charge of it. We came to the conclusion that the old teachers would not, and could not, abandon their old system, and that nothing can be gained before we had young men, well prepared for their task, who would step into their places. We are thus engaged to prepare 13 young men for the qualification as teachers in Hebrew and 10 as teachers of Arabic, according to the best modern system. After having been assured by the directors, two of whom are members of our Lodge, that they would engage these candidates, as soon as they have been properly qualified as teachers, in their schools, and after having obtained the consent of our pupils to accept the charge, we can boldly assert that within a year or two the educational system in the schools of the Sephardic congregation will be reformed, and become a blessing to the whole community.

The programme of instruction is laid out so that the irregular know-

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ledge of the pupil in Bible and Talmud is brought into a system, and that they are so throughly instructed in Hebrew grammer as to be able to use the Hebrew language in speech and writ. Accompanied with it is the imparting of knowledge in Jewish history and literature, geography, arithmetic, pedagogic and hygienic science. Instruction in the Arabic language is confined to a knowledge of the use of the language in speech and writing and to a history of the country. The young men are instructed in the evening for three hours and do their lessons at the Yeshiba under the eyes of our excellent Brother Genago, who, in the most unselfish manner, gives us the full use of his accomplished mind and his labors.

It were, however, vain conceit were we to indulge in the belief that, however successful we might be through the evening school, our full duty toward furthering the education and culture of the rising generation of the Holy City had been done. From the proper education of the young depends the happiness and welfare of the Jewish population of this city. After Israel had lost its independence, naught but its teachings and literature, its culture and science were left to it, and if it neglects to attain and preserve those, then, indeed, its enemies could not be blamed if they were to point to the chosen people with contempt. On the other hand, would it be overestimating our own strength and ability to indulge in the hope, that we could solely take charge of the education of the rising generation and with one stroke turn them into the right path.

"*Lou olacho hamelocho ligmour veain atoh ben chourin lehipotair memanoh.*"

"If is not for you to finish the task nor are you free to shake it off."

At the opening of the session of Tuesday, the President of the Convention announced the appointment of the following committees:

Constitution.—Julius Bien, Chairman, 1; Victor Abraham, 2; Josiah Cohen, 3; Jos. Rothschild, 4; S. S. Nyburg, 5; Israel Cowen, 6; E. Raphael, 7; Sol. Sulzberger, 1; Fred. S. Spiegel, 2; Julius J. Frank, 1; Morris Marks, 7.

President's Message and Reports.—Adolph Kraus, Chairman, 6; Jacob Furth, 2; Elias Berla, 3; Simon Baruch, 4; Sol. C. Weill, 5; L. Volmer, 7; Myer Hellman, 1.

Finance and Expenses of Representatives.—Morris Goodhart, Chairman, 1; Henry Greenebaum, 9; M. A. Marks, 2; S. Zekind, 4; Jacob Hecht, 5; M. M. Hirsh, 6; Charles F. Moritz, 7; Isaac Rosnosky, 1.

Charitable and Educational Institution.—Jos. D. Coons, Chairman, 3; Isaac Rosnowsky, 1; Nathan Drucker, 2; Edward Baer, 4; E. Katzenstein, 6; Elias Sobel, 1; W. Herzberg, Orient.

Intellectual Advancement and Official Organ.—Jos. Hirsh, Chairman, 7; Samuel D. Sewards, 1; Jos. E. Meyer, 2; Simon M. Roeder, 1; Charles Hoffman, 3; Israel Cowen, 6; C. Henry Cohen, 5.

Propaganda.—Leo N. Levi, Chairman, 7; M. Ellinger, 1; P. W. Frey, 2; S. J. Strauss, 3; J. Rothschild, 4; Samuel Katz, 6; S. C. Weill, 5.

State of the Order.—E. C. Hamburgher, Chairman, 6; Albert

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Hessberg, 1; Philip W. Frey, 2; Jacob Singer, 3; D. S. Hirshberg, 4; Henry Hanaw, 7; Adolph Hirsh, 1.

Resolutions.—T. Moultrie Mordecai, Chairman, 5; Hyman P. Bush, 4; Ignatius Rice, 1; M. M. Houseman, 6; M. Samfield, 7; Jacob Cane, 1; I. J. Schwartzkopf, 1.

Auxiliary Lodges.—Lucius L. Solomons, Chairman, 4; Samuel D. Sewards, 1; Louis Anfenger, 2; Charles Hoffman, 3; Nat Straus, 7; Salomon Marx, 9; J. B. Klein, 1.

On motion of Bro. Simon Wolf, a telegram was sent to the venerable brother, Dr. E. M. Friedlein, of New York, the veteran of the Order, tendering the greetings of the Convention.

As the full report of the proceedings and transactions of the Convention will be published by the Executive Committee, we can restrict ourselves to the statement of the principal resolutions presented. The Committee on Propaganda recommended the adoption of the following resolutions, which, with the slight amendment of adding England to the countries in which propaganda for the Order is to be made, were adopted:

Resolved, 1. That the Executive Committee be, and is hereby directed to pay over annually to each District in the United States the sum of $500, which sum shall be used by the Districts respectively in propaganda, but each District shall arrange the details of propaganda within its own limits, but shall annually account to the Executive Committee for the disposition of the propaganda funds.

2. That the Executive Committee shall, in its regular annual report to the lodges, give the result of the propaganda in the several districts.

3. That if any of the districts do not expend all the money received, the money remaining unexpended at the end of the year shall be returned to the Executive Committee.

4. That for propaganda in foreign lands the Executive Committee should be, and is hereby authorized, out of funds in their hands, not otherwise appropriated or required for the next meeting of the C. G. L. to expend, not exceeding $3,000.

5. That the Executive Committee be, and is hereby authorized and directed, to make provisions for extending the Order to the West Indies and Central America, and the expenditure for this purpose not to exceed $1,000, provided that the work of extending the Order to these jurisdictions shall be prosecuted in conjunction with District No. 7, to which any lodges instituted in the West Indies or Central America shall be attached.

6. That the suggestion of the President of the Executive Committee of visits to the lodges and grand lodges in Europe meets with the concurrence of this Convention, but in view of the large appropriations already recommended for propaganda, that no money be expended to defray the expense of such a visit.

7. That the Executive Committee may accredit visitors to the lodges and grand lodges in Europe and the Orient, provided that the visits made by such accredited brethren shall impose no expense upon the Constitution Grand Lodge.

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The Committee on Intellectual Advancement and upon the Organ of the Order, submitted the following recommendations:

1. That the President of each District Grand Lodge shall appoint a standing committee on intellectual and moral advancement whose duty it shall be to supervise the efforts of the subordinate lodges to promote intellectual culture.

2. That each Grand Lodge shall set aside a specific sum to be devoted to these purposes and to be under the control of the said committee.

3. That the Committee on Intellectual Advancement shall provide at each regular meeting of the District Grand Lodge for the delivery of an oration or essay worthy of the occasion, by one qualified by character and ability to speak and write on appropriate subjects.

4. The Committee shall see that the provisions heretofore enacted for the holding of meetings once a month by lodges, either individually or conjointly, for the purpose of intellectual and moral advancement of the members and their families be carried on.

Your committee has likewise had the Organ of the Order, THE MENORAH, for its consideration. We find that it is a useful instrument for spreading the principles and the knowledge of the achievements of our Order. It is a creditable periodical, and one that reflects honor upon us. Its continuance under the same terms as hitherto, is therefore necessary, but your committee finds that its sphere of usefulness can be widened and strengthened by the employment of means, partly on the side of the management of THE MENORAH and partly on the side of the Order itself. We recommend that our arrangements with THE MENORAH Company be made conditional upon its accepting and actively carrying out to the satisfaction of the Executive Committee, the duty of securing from each District, reports of the doings in said District, and of publishing the same regularly in THE MENORAH.

It shall be the duty of the Secretary or President of each lodge, to present to the lodge once a month such portions, extracts or summaries of THE MENORAH as shall pertain to the interests and activities of the Order. This shall be a regular order of business and shall be included under the head of communications.

Your committee desires to bear testimony to the fidelity and disinterestedness of Brother M. Ellinger, who voluntarily reduced his salary as editor of our Official Journal to a comparatively nominal sum, and we commend the intelligence, efficiency and zeal which has kept THE MENORAH under his management on the high plane upon which it was placed by its illustrious founder. Brother Ellinger's labors in behalf of the Order deserves and should receive the appreciation and thanks of the Constitution Grand Lodge. All of which was unanimously adopted.

The following report, noteworthy for the idealism and the lofty conception which it breathes, was supported with singular ability and enthusiasm, but was rejected. It fully deserves, however, a place of honor in the history of the Order. It reads as follows:

The majority of your committee are of opinion that the time is now

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propitious for the inauguration of a movement to eventually secure the erection and maintenance of an institution of learning, the like of which the world has never seen, sustained by Jewish munificence, but bounded by no sectarian lines, and the consummation of such an exalted purpose is, we believe, within the range of achievement.

A university consecrated to the diffusion of knowledge among men, without distinction of sect or creed, supported by the Order and dedicated to the people of the United States as an imperishable evidence of gratitude of the Jews of America, for the blessings we enjoy under a free and enlightened government, must redound to the honor of our Order and to the glory of our race.

An annual stipend of fifty cents, even with our present membership, remuneratively invested, will within a decade, produce a fund which should justify the hope of ultimate success.

But with our labors sanctified by such worthy aspirations, we could confidently rely upon many accessions to our ranks, the kindly and active encouragement of the patriot and the philanthropist could be enlisted and within a score of score of years millions should flow into our coffers.

We, therefore, recommend that each member of the Order in the United States be required to pay annually fifty cents for the creation of a fund to be designated as the "University Fund," which sum shall be collected in the same manner as all the other dues to the Constitution Grand Lodge are collected, but all money received for this purpose shall be kept seperate from the general fund, and shall be invested by the Executive Committee who shall enact such measures as may be necessary for its preservation and security.

The changes of any importance reported by the Committee on Constitution were principally in determining the relations of Grand Lodges established in countries outside of the United States to the Order at large and were as follows:

ARTICLE VI.—GRAND LODGES OUTSIDE OF THE UNITED STATES.

Sec. 1. The Constitution Grand Lodge, or, when the same shall not be in session, the Executive Committee may institute District Grand Lodges without the United States of America, without reference to the provisions of the preceding Articles of Part II. if in its discretion it deems it wise or necessary so to do.

Sec. 2. Such District Grand Lodges, if so specially instituted, shall within their respective jurisdictions have all the rights and powers of other District Grand Lodges and, in addition thereto, may be empowered by the Constitution Grand Lodge, or the Executive Committee to sign and to issue charters to lodges, and finally to determine, or to institute courts for the final determination of, all controversies arising within their respective jurisdictions, excepting that the right to appeal to the Court of Appeals of the Order shall not be abridged in cases involving the construction of the organic law of the Order, nor in cases in which such District Grand Lodges shall be parties litigant.

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Sec. 3. Such District Grand Lodges shall be entitled to represen tation in the Constitution Grand Lodge, the Court of Appeals and the Executive Committee in like manner as other District Grand Lodges. The District Grand Lodge so represented shall assume and discharge all expenses incident to or connected with such representation.

Such representatives in the Court of Appeals shall take no part in the decision of appeals, except in the following cases:

a. Appeals involving the construction of the organic law of the Order.

b. Appeals in cases to which District Grand Lodges so instituted are parties litigant.

Sec 4. Such District Grand Lodges shall, on or before the 1st day of April in each year, present to the Executive Committee of the Order, reports showing the condition of their respective Districts and the work done by them during the year in furthering the aims of the Order as set forth in the Preamble to this Constitution.

Sec. 5. Such District Grand Lodges so instituted shall not be required to pay dues, or otherwise to contribute to the funds of the Constitution Grand Lodge."

The Committee on Resolutions, through its chairman, T. M. Mordecai, of Charleston, S. C., then presented its report. Resolutions were adopted expressing regret at the death of the following eminent men, who had died during the past five years: Charles Kosminsky, Benj. F. Peixotto, David Klein, Adolph L. Sanger, Joseph Abraham, Wm. Renau, Isaac Rosenbourg, Julius Mitchells, and A. E. Frankland. The committee likewise recommended to the members of the Order and to Israelites at large the work of Simon Wolf on the Jew as a Patriot, Soldier and Statesman; and thanked Mr. Wolf for his devotion in the cause of Judaism. Both resolutions were adopted.

The following resolutions were likewise unanimously adopted:

Whereas, the members of this Convention have been royally entertained during its session by the I. O. B. B. Lodges of Cincinnati,

Resolved, That the thanks of this body be and are tendered to District Grand Lodge No. 2 and to the various lodges of the District for the magnificent entertainment afforded us and the many courtesies extended us during our sojourn here.

Resolved, That the thanks of the Convention be and are specially tendered to the ladies of the City of Cincinnati and members of the ladies' committee for the attention shown the delegates and their ladies, and that thanks be tendered to the press of the city for the full reports of the proceedings and the kind words editorially expressed, and that thanks be tendered to the Cincinnati Club, Phoenix Club, Chamber of Commerce, the Cincinnati Street Railway Co., the Cincinnati Telephone Exchange, for the many courtesies extended.

The Committee on the state of the Order through its chairman, Mr. E. C. Hamburgher, of Chicago, presented its report. The committee commended the president and members of the Executive Committee for work at home and abroad, and congratulated the Order on the apparent

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revival of enthusiasm in the various lodges throughout the country; it recommended the distribution of pamphlets of the Order and those having reference to the various charitable organizations of the different Districts; a majority of the committee likewise recommended the abolition of all secret work of the Order. The report was made a special order of business for Thursday morning. The Convention then took a recess until Thursday morning.

The following budget for ensuing five years was submitted: Court of Appeals, $500; Executive Committee, $3,000; Printing and Journal, $1,000; Rent, etc., $250; Annual Reports, $4,000; Menorah, $5,000; Secretaries and Salaries, $3,000; Propaganda, $10,500; Foreign, $3,000; Convention of 1900, $10,000; Denver Hospital, $1,000; Total, $41,750.

San Francisco was selected as the meeting place of the next Convention in 1900. The election of officers resulted as follows, the choice being unanimous:

President of the Executive Committee, Julius Bien.

Members of the Executive Committee:

District No. 1.—Sol. Sulzberger, New York.
District No. 2.—Jacob Furth, St. Louis.
District No. 3.—Joseph D. Coons, Wilkesbarre, Pa.
District No. 4.—D. S. Hirshberg, Sacramento, Cal.
District No. 5.—Simon Wolf, Washington, D. C.
District No. 6.—E. Rubovits, Chicago.
District No. 7.—Joseph Hirsch, Vicksburg, Miss.
District No. 8.—Eugene Rosenstiel. Berlin, Germany.
District No. 9.—Dr. A. Stern, Bucharest.
District No. 10.—Adelbert Skall, Prague.

The following members of the Court of Appeals were elected: President, Josiah Cohen, Pittsburg; District No. 1, Julius J. Frank, New York; No. 2, Hon. Jacob Shroder, Cincinnati; No. 3, Jacob Singer. Philadelphia; No. 4, Jos. Rothschild, San Francisco; No. 5, Sol. C. Weill, Wilmington, N. C.; No. 6, Adolph Kraus, Chicago; No. 7, Leo N. Levi, Galveston; No. 8, Dr. Tiemendorfer, Berlin; No. 9, Wm. A. Gans, New York; No. 10, Morris Goodhart, New York.

A vote of thanks was given to the presiding officer, William A. Gans, for the able and efficient manner in which he had discharged his duty. Rabbi Charles Levi, of Cincinnati, then delivered an eloquent prayer and the Convention adjourned sine die.

The Banquet.

On the evening of May 1st, a magnificent banquet was tendered to the delegates of the Convention by members of the Lodges of Cincinnati and attended by some of the most prominent Jewish citizens of the city, at the elegant rooms of the Cincinnati Club. The banquet hall was beautifully decorated with flowers, and floral pieces of artistic designs were placed at the tables. More than 300 guests, ladies and gentlemen, sat down to a sumptuous banquet consisting of every delicacy which the

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season afforded. Bro. Victor Abraham presided and Bro. Nathan Drucker officiated as toastmaster. Seated next to the President and evidently drinking in full draught the delights of the festivity to an early hour in the morning was the venerable Dr. I. M. Wise. The toasts were many and varied and offered a grand opportunity to the bevy of orators to display their eloquence, which they did to the fullest extent. It was in verity a feast of reason and and flow of soul. We reproduce a few of the responses to the toasts. The first toast assigned to Brother Julius Bien who was, however, unavoldably absent, was merged with that to District No. 1 and was responded to by Bro. William A. Gans as follows:

"A period of fifty years of noble endeavor in the direction of the betterment of the condition of mankind has just been closed by us. Taking a retrospect view of the work accomplished during that eventful period, we are bidden by the results attained, and by the necessities born of present conditions to continue our labors.

"One of the most noteworthy incidents of the semi-centennial of our existence may be found in the fact that the lines marked out for us by those good, noble and thoughtful men who called our brotherhood into life, and devoted themselves to its mission, having been with the slightest variance religiously followed down to the present time.

"The aims, the objects, the hopes and ideals with which we are imbued and which inspire us to-day, are identical with the aims, the objects, the hopes and the ideals which lent inspiration to the founders of our beloved Order more than half a century ago.

"Let me ask you my friends, can man devote himself to a nobler, a better, a holier mission than that to which we have dedicated ourselves? And pray what is it? The union of all Israelites in the work of promoting their highest interests and those of our fellow men, of elevating, defending and developing the mental and moral character of our race, of inculcating the purest principles of philanthropy, honor and patriotism; supporting science and art, coming to the rescue of the unfortunafe victims of persecution, wherever they may be found, alleviating the distress of the sick and needy, and protecting and assisting the widow and orphan upon the broadest principles of humanity. Truly a praiseworthy undertaking.

"I would gladly recount the many glorious deeds which have been achieved by the Order of B'ne B'rith, during the past fifty years of its life; but this is not the time for entering into details, and I must content myself with the general statement, that the history of the Order B'ne B'rith, its work and development is coeval with and colsely interwoven with the history of Judaism in America. I cannot go into an elaboration of this assertion; the time allotted to me, to respond to the triple toast will not permit me; suffice it then for me to say, that observant men will acknowledge its truth.

"Our Convention, which meets in your city and whose delegates you have received so warmly, greeted so affectionately, and feted so sumptuously—is called upon, not only to consider the needs and demands of the members of our fraternity which constitute that great chain of lodges which encircles the whole of our beloved country, but it is called upon to consider

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the needs and wants and enact legislation, which will be greeted by the loyal observance of our brethren in nearly all parts of the civilized world.

"From the great lakes to the Gulf of Mexico; from the turbulent Atlantic to the peaceful Pacific, nearly four hundred of our lodges dot the territorial divisions within these confines, and to those our Convention speaks, and issue its decrees. Our Convention speaks authoritatively to our brethren in Germany, in Austria, in Roumania, in Turkey, and its legislative voice reaches into the far away Orient. In the Holy City of Jerusalem, which our ancestors once loved to call their own, its decrees met with loyal regard. In Cairo, upon the banks of the historic Nile; in the very shadow of the ancient Pyramids, in the land of the Pharaohs—a land full of agravating memories for our people—we have raised our standard aloft, and our brethren there are engaged in fostering the same work to which we are devoting ourselves here, and they frame their rules and mould their methods agreeably to the behests of the body whose members you are so graciously honoring at this time. In Alexandria, in Beyrout, in Safed, in Jaffa, throughout Syria and Palestine, we find most loyal and fraternal devotees to our cause. America, Europe, Asia and Africa, come within our jurisdictional direction. Indeed it may be said, that our jurisdiction comprehends nearly every part of the civilized world. The work of development which was begun in these foreign lands under the guidance of the beloved Chief of our Brotherhood, Brother Bien, who has directed its affairs for more than a quarter of century and whom we all miss so much at this feast to-night, will continue ceaselessly under his administrative direction, I may be permitted to hope, until every part of the civilized globe wherein our co-religionists may need our ministrations, will be brought within the pale of our brotherhood.

"This for the Order and Convention; now I am asked to speak for our District, the Mother District of our fraternity. Has she not always spoken for herself? Has she not always stood loyally with you, striving to accomplish the same ends? We in District No. 1 know no boundaries, save for administrative purposes, the lines which divide us into numbers from one to seven here, and from eight to ten in foreign lands, we deem merely as visionary, we don't regard them; we are rejoiced to belong to one great, good, grand old brotherhood, imbued with a love for its objects, its aims, its purposes, proud of its achievements and of its glory, banded together for the accomplishment of still greater good than has been permitted of accomplishment in the past. We of District No. 1 greet you, we are with you, one and inseparable."

The toast to District No. 2 was responded to by Brother Jacob Furth as follows:

"During an active service of a quarter of a century in the interest of District No. 2, I have been honored from time to time with the request to represent it and speak for it in public. I have never failed to appreciate the honor thus conferred on me and I have always realized the responsibility which accompanied the office. Never have I felt more keenly than I do to-night this honor and responsibility. Never have I appreciated more than I do on this occasion the kindness and courtesy extended to me by my

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brethren of District No. 2. This is but another added to the many obligations under which I feel, another added to the long list of courtesies and evidences of partiality extended to me by District No. 2.

"I take this occasion to publicly and gratefully acknowledge the same. I find myself to-night in a peculiar if not in an embarrassing position. Notwithstanding the fact that the Lodges, the brethren and the citizens of Cincinnati are entertaining the delegates to this Constitution Grand Lodge, it is nevertheless a fact that District Grand Lodge No. 2 plays, in part at least, the host on this occasion. It would, therefore, be eminently out of place for me, speaking for the District, to say anything eulogistic of its affairs or of its constituency. I should consider it a breach of propriety to speak of its achievements, of its prosperity, of its resources or of its institutions. I shall not enter District No. 2 into competition with its sister Districts, but will content myself by saying in behalf of our Lodges, of our members and of our citizens that we are extremely happy to have the Constitution Grand Lodge with us.

"I voice the sentiment of all when I extend to you, brother delegates, a most hearty welcome, and when I say that we highly appreciate the honor which you have conferred on our District by selecting this beautiful and hospitable city as the place for holding your Convention; we recognize and appreciate the importance of this meeting not alone for the good that may come of it to our Order but for the lasting benefit which Judaism itself will derive therefrom. I have the most implicit confidence in the beneficial results that come from meetings of this character. I value highly the spirit which is engendered in these gatherings and I would that they were attended more largely, not alone by our own people but by our Christian friends and neighbors in order that they might, in the language of a sister organization, see the light by which we work.

"I take pride in this Convention because of the intelligence, the patriotism and the good citizenship which it represents. I am free to say that I attach great importance to this and similar meetings of representative Israelites coming, as they do, from all parts of this great land. Incalculable good must result to Jews and to Judaism from the personal intimate acquaintance of those who stand at the head of our affairs in the different sections of our country. Notwithstanding the boasted intelligence of our times, notwithstanding even the free institutions of our land, we are all subject to the same dangers here that confront our brethren and co-religionists in other countries. The gaunt spectre of ignorance, prejudice and fanaticism is abroad in those lands that boast the highest culture and intelligence. I hope that the day may never dawn when it will make its appearance in this free land, but I consider it of the outmost importance that the Jew of the North should know the Jew of the South, that he of the West should know him of the East, so that all should know to whom to appeal when prompt action and assistance may be required or a cry should come from any part of the land. A union of Jewish forces on the broad plane of our Order is of the utmost importance to the cause which we represent and in that spirit I value this Convention and I look to it as a Lodge of instruction from which the most glorious results are sure to follow

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"To me personally this occasion is one of intense interest. The bard tells us:

'How sweet to the heart are the scenes of our childhood
When fond recollection presents them to view.'

Fond recollection brings to my mind at this moment personal reminiscences of the most agreeable nature. Here in the goodly city of Cincinnati my B'ne B'rith childhood was spent. Here I had the pleasure and the privilege to sit at the feet of those brethren whose memory District No. 2 will always delight to honor and to revere. It was to those brethren who transplanted the Order from the East to the West at a time when the courage, the work and the perseverance of the pioneer were taxed to the utmost, that our Districts owes not only its existence, not only its numerical strength, but its standing and its influence.

"Here I listened to the words of wisdom coming from Solomon Levy; here I met the father of our orphans, Abraham Aub; here we were wont to meet the suave, kind-hearted and benevolent Brother Nathan Bloom, whose untimely loss was mourned by an entire community regardless of creed or nationality. Here the logic and the sound sense of Samuel J. Loewenstein made themselves felt and the genial Philip Schloss was hailed, respected and beloved by all of his brethren. And last but not least, I had the pleasure to meet him whom I so delighted to call a friend and a brother, to whom I looked for counsel and advice in all matters pertaining to the interests of our Order and of our District, our late lamented Brother, Joseph Abraham.

"It is to these brethren, to their unremitting and unselfish labors and to the example which they set to their followers that the brethren of to-day owe the proper conception of the tenets of our Order and of that spirit of liberality and humanity which prompted its founders and promoters. While I may forego mentioning the institutions of which we are so justly proud; while passing in silence the achievements of our District, let me state with pride and pleasure that the principles and tenets of the Order have been held sacred by us and that they will be transmitted to future generations pure and undefiled.

"To you, brethren of Cincinnati, let me express the heartfelt thanks of the District for the magnificent manner in which you have represented it on this occasion. While the work is yours, we share the glory with you. Let me say that every member of the Order in District No. 2 recognizes and gratefully acknowledges what you have done. I voice their sentiments when I thank you for what you have done, for the unselfish zeal which you displayed on this occasion. Those of us who know your history are not at all surprised at what you have done. Those who have entered your gates as guests know full well what you are capable of doing as hosts and entertainers. This time you have fairly beaten your own record and all of us will carry home the conviction that here at the seat of our Grand Lodge are put into practical operation those teachings and those ideas for which our Order stands."

The toast to District No. 3 was responded to by Brother Seligman J. Strauss as follows:

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"In responding for District No. 3 to the sentiment selected for this toast, permit me to ask you to consider what response can be expected from the District which I have the honor to represent, that would appear adequate to the occasion in this presence in this city in this District?

"What message of work done for Judaism shall I deliver to you, residents of a city that has become in the minds of many a central point in American Judaism, a fountain to which all other cities send for refreshment and courage? For, let it be acknowledged that, howsoever much we may differ as to definitions of Judaism, here in your midst we see results of Jewish spirit and progress in the enthusiasm of your people and the efficiency of your charitable foundations and of your seats of learning; here is evidence on all sides of labor, zeal and sacrifice not excelled in any city of the land. And what can District No. 3 say to District No. 2, that shall not pale by comparison with that which it possesses. District No. 2 has grasped and made its own the inspiration by which the Order B'ne B'rith was founded. Glorious piles made alive by architect, builder and philanthropist, and above all by thousands of children educated to an exalted manhood and womanhood, exist here to make manifest to all the world our Order's hope and striving. District No. 3 may well confess that, with brethren in other parts, we have many times gone astray, that we have worshiped at the shrine of Baal, heedless of the call to duty and to the service of truth, But we have not strayed hopelessly into outer darkness. Even as Moses in Midian one day suddenly came upon a peculiar bonfire, whose light shall one day guide the whole world's footsteps, so we in District No. 3 have abandoned idolatry through the influence of light that came to us from another burning Bush, and by the aid of one wise man we have been enabled to turn our faith and our works with steady purpose to the cause of God's truth for the advancement of which this Order is a well chosen and a well equipped instrument. The remedies that we applied to our ills were heroic but they were also healthful. With our idolatries we also left behind many idolators—and we came from the struggle a staunch remnant of men imbued for the higher cause. So we stand together strengthened by experience, hopeful for the future.

"Mr. Toastmaster: During hundreds of years the history of Israel revolved about the names of individuals. Glancing over the fourth volume of Graetz, just issued by the Jewish Publication Society, we find upon almost every page a confusing multitude of names, each man striving in his own way, none apparently acting in concert, except as they were united by a common faith. It is different in this age and in this land. Individuals count for less than ever before, while institutions have largely taken their place in American Judaism. The work of the man most frequently finds place on the pages of our history only as by his labor his name becomes connected with one or more of these institutions erected by our hands to speak for us in coming times. Such an institution is this Order. It has a definite mission, the union of Israel for self-enlightenment, for battle against persecution, and for prophecy of religious tolerance and mutual good-will to all the world. The word institution itself conveys a double meaning; it is descriptive of a 'building up' within the ranks of

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individuals, and also of a 'building up' outwardly for the welfare of all mankind. With such a conception of the Order before it, District No. 3 has entered the lists anew to advance the Order's mission. We have planned and established a school that shall help the children of those fleeing to our shores from lands of darkness and despair, that shall enable them for their own good and for our good name, to cast off the smothering burdens thrown upon them by ignorance and intolerance, and that shall enable them to enter the ranks of our American citizenship equipped by education of head and hand for the struggles and wholesome competitions that make Americans self-dependent, courageous, masters of expedients and fitted for conquest. We are hopeful, we look forward for results that shall bear testimony to the earnestness and laboriousness of that section of B'ne B'rith's army that is known as District No. 3. But speaking for the immediate present, permit me again to say that we appreciate the kindness and the courtesy that has moved the toastmaster to apply to our District the sentiment of this toast; but we also know that to-day District No. 2, more than any other, is entitled to the palm of praise which this sentiment confers; for, indeed, here on every side

> Where'er I turn my ravished eyes,
> Gay gilded scenes and pleasing prospects rise."

The toast "Our Country" was responded to by Brother Simon Wolf, as follows:

"Did I possess the eloquence of the gifted son from the great State of Texas who is to follow me, or the rippling language of that other son who hails from the great State of Mississippi, whose words leapt to-day from cataract to cataract, until he had created an ocean of eloquence in which his university was unfortunately engulfed, I could rise to the heights of the occasion, for at no time have I felt the importance of words as much as when I am confronted by an audience so brilliant and patriotic, and especially in the city, whose hospitality has been unbounded, and whose treatment of its guests is recognized as among the choicest of Cincinnati flowers. To no one on the broad surface of the earth does "Our Country" appeal so intensely as to the American Jew. For we feel how much there is involved in that one sentence: "Our Country." Many of us have been born in other lands; many have suffered the pangs and tortures of persecution and prejudice, but here, under the broad expanse of a higher and nobler civilization, under an equality of law which recognizes all creeds and nationalities, we stand once more in the van, asserting the inalienable rights of citizenship, and ready to contribute our brawn and brain to the up-building of the country of our birth and our adoption.

"Ungrateful, indeed, should we be were we not to do everything in our power as citizens of the United States in furthering and elevating its best interests. For here we have found happiness; here we enjoy all the privileges of home and kindred; here we can give manifestations of that higher culture and achievements in all the walks of life, for which our fathers suffered and endured; here we can extend the hand of fellowship in every direction, giving assurance by our act as well as by our word, that

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we are patriotic, brave and fearless, and that, in the walks of citizenship, we commingle with the best, only too proud and glad of the opportunity. Our Country deserves our homage, our love, and our devotion. Here on the Western Hemisphere has been founded the Jerusalem of the Prophets in which the Temple of Equality has been erected, on which floats the flag of universal love, peace and good-fellowship. At no time did I more keenly feel this sentiment than when, some years ago, while accredited to the land of our ancestors, as minister to Egypt, I stood in the cemetery of the little village in Germany where I first saw the light of day. Not a single Jewish citizen was living there. My ancestors were lying under my feet, the crumbling headstones covered with the moss of ages and the names of Jews were the only evidences that such a person had ever lived there. And there, gazing eastward, having come from the great and free West, I felt the consciousness of a new era of civilization, and recognition, for on my person I bore the broad seal of the United States attached to which were the signatures of the President and Secretary of the State accrediting me as a citizen of the United States, to vindicate in my person that broad spirit of humanity and equality for which the United States has become so celebrated. Then and there I felt the proud privilege of calling the spot of earth on which I lived 'My Country.'

"In this spirit I invoke your co-operation to-night. Let the young men who hear me, remember that their lines have been cast in pleasant places, that their ancestors and progenitors have not had the same opportunities that are given to them. Let them stand up at all times for the equal rights of all, for the glorious past achieved by their co-religionists in every walk of life, in aiding to found this great Republic, and ready to discharge every duty incumbent upon them as citizens of this great country; and you mothers and daughters of and in Israel, stimulate your surroundings to a higher plane of American patriotism, recognizing at all times your duty to the state and to the home, and assuring your sisters of other faiths that, in common with them, you are ready to contribute by the graces and virtues, for which you have become celebrated, your quota to the amelioration of the wretched and to the grandeur of a country in which you have equal rights, and for which you take equal responsibility.

The Order of B'ne B'rith, whose humble servant I am, can be assured that, in this development of love for country and home, they have, as an organization and individually, taken a prominent part, and that they will be recognized for all time to come as the "Old Guard" of Napoleon, the select men of American Israel, who are ready to do and die for all the principles that underlie good government, philanthropy, culture, equality and fraternity.

"District No. 4" was most eloquently represented by Bro. Hirschberg, of San Francisco.

"District No. 5" was responded to by Brother T. M. Mordecai as follows:

"The distinguished honor has been conferred upon me, of responding to the beautiful sentiment expressed in those charming lines of the immortal Shakespeare:

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'By shallow rivers to whose falls,
Melodious birds sing madrigals.
There will we make our beds of roses,
And a thousand fragrant posies.'

"And you have been so complimentary as to apply them to District No. 5.

"Living, as we do, in a section of country which the Almighty has blessed with a soil and climate second to none, extending southwardly almost to the Tropics, and reaching northwardly to the base of the Alleghanies, having within our territory the Capitol of the Nation, possessing those histories battle-fields upon which over a century ago our fathers, by the mighty arbitrament of the sword, established American liberty, and where seventy-five years afterward our common countrymen fought for what each of them believed to be the right, and where now the flag of our country, indicative of American independence and religious liberty, proudly hangs upon our outer walls, and we have long since proclaimed from the house tops the fatherhood of God and the brotherhood of man, we esteem it to be a high privilege that we are permitted to dwell in a land so blessed.

"As members of this Order we have planted our beds of roses and their growth has been shown by the magnificent results which have followed. While upon our towering pines and ancient oaks, with moss entwined overhanging our beauteous valleys, melodious birds sang madrigals, and a thousand fragrant posies have sprung forth, beautifying the land, we as members of this Grand Order have planted the seeds of Progress, Benevolence, Brotherly Love and Harmony. We have practiced charity. We have endeavored to teach the ignorant; to help the needy; to protect the widow and the orphan; and the fragrant posies which have sprung up as the work of our hands by the help of God are exemplified by the Orphan Asylum standing in the great Gate City of the South as a lasting monument to the self-sacrificing efforts of those noble men and women who have devoted their lives to the attainment of an object so grand and so noble that nothing can excel it.

"The melodious birds which sing our madrigals are the little children around whom we have thrown our protecting arms, and whose happy and melodious voices daily go forth in joyous tones, and sing praises to Him who is the Father of the fatherless, and whose care over His children never ceases.

"Yielding implicit obedience and filial love to our mother, the Constitution Grand Lodge of the Order, we maintain our individual independence, having as our guide the Constitution and those intuitive principles of the conscious discharge of duty, without which no man or body of men can successfully accomplish the purpose of life.

"Within our midst we have shown to our fellow-citizens that the Jew is the exemplar of American civilization; that he is the typical man; practicing those principles of honor and philanthropy which go so far in this day and generation, in marking the progress of the cultivation and refinement of the age.

"By our works we have succeeded in breaking down the prejudice

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against the Jew felt and sometimes shown by those who do not either understand or have not sought to ascertain his true character. In every city, town and hamlet within the borders of our territory our Order has been the educator, the guide of public opinion and the means by which the Jew and his character are properly understood. With us he is respected and honored, not only for his good citizenship, but for the philanthropy, honor and patriotism which are the practices of his daily life. The Jew of to-day is the man of the century, acknowledging the supremacy of God, and practicing all those cardinal principles which are laid down as the true guide for the conscious discharge of duty. With him, Faith, Hope and Charity are the guiding stars of his existence. We have taught our communities to respect and honor our race not only for what its past history has been, but for the daily example which we set to them and their children by the conduct of ourselves and our children, and so it is that in our midst:

'Melodious birds sing madrigals,
When as I sat in Babylon,
A thousand posies sent forth their sweet odor,
To an enlightened understanding of the high
Character and principles of the American Jew.'"

"District No. 6" was responded to by Bro. Israel Cowen, as follows:

"Westward the course of Empire takes its way,
The four first acts already passed,
A fifth shall close the drama of the day,
Time's noblest offspring is the last."

"Whether it was the approval of the evolution doctrine or the express recognition of American possibilities which prompted Bishop Berkeley to utter the sentiment, now the world's treasured possession, it is needless to inquire. Suffice it to say that there must have loomed up before his vision when uttering that famous apophthegm, an endless vista of ideal triumphs in the prospect of planting arts and learning on American soil. True it is, that the East (meaning thereby many countries of the Eastern Hemisphere) stands so high above us in ideal achievements that to compare with it the Western Hemisphere in that respect were not reasonable nor sensible. "We have no such collection of masterpieces as the old world. No Venus of Medici or Milo, no Diana or Theseus in sculpture, no School of Anatomy nor Raphael or Holbein Madonna in painting graces what has been justly termed 'our intermittently collated collections,' nor have the people in our part of the world so far advanced as to allow the founding and endowment in our midst of as many universities and gymnasia as grace the cities of Eastern culture. But the theme is not so much directed as to what is, but rather to the tendencies of the to be, and herein we are called upon to discern, with the eye of prophecy, what usually lies hidden to mortal ken, in the lap of the future.

"Taking as our theme the entire poem of the eminent savant, mankind will coincide with him when he expressed his disgust with the decay of the East. It is not essential to go back to the rise and fall of the empires and dynasties of Asia, nor to recur to the reason for their passing out of the sight of history. The more modern familiar examples of Greece

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and Rome give to the tyro in the study of human development an object lesson of the disintegration of natural forces by artificial means. And herein lies foremost the reason of the growth of the Western World. There where the Southern skies kiss the shores of the Mediterranean to where the midnight sun turns night to day, the pristine healthy vigor in government, art and sciences is overlaid with strata of gradually increasing unhealthy artifices. The once splendid ideal of government by the people has found its anti-climax in socialism and anarchy, the canons of purity in art have given way to complexity, incongruity and fantastic images, and the ability to originate in science has been allowed to die the death of the blessed. Pedantry of the worst kind has afflicted the body politic, from the bureaucracy of the kingdom to the senate of the university. Vice, with all its attendant digrace, has visited the hearthstone of the nobility, for the languor of body and spirit engendered by ancestral wealth and perpetuated by lack of manly employment has brought the inevitable result. A dark pall seems to have been lowered, so that the sky seems leaden and the earth parched and all creation looking forward to the coming thunderbolt, that shall scatter the foul vapors and bring the atmosphere into the serenity of salubrious purity.

"And from that picture turn to this. A virgin soil, largely untempted yet by harrow or spade, laughed upon by the genial rays of the sun, ready at the nod to deliver to man its wealth of grain and metal, to each one his share and having a residue for late-comers.

"You recognize the soil, the land which nature in its merriest mood created for the world's despondent, a land which though westward sought was destined for the meeting place of nationalities, where each one, divesting himself of the layers of decayed civilization, might begin anew the battle of life, with all the accessories which a generous God and a bountiful country could supply. No shackles of tradition or acquisition held there fettered the freedom of their hearts and hands. No incrusted doctrines of old-school philosophy there deterred their inquiring minds. The equality of men before the law, recently but a dream, had buoyed their idealities to the point where they in truth believed themselves akin to their Creator. Thus they fashioned Government, that the outcome was the Declaration of Independence and the Constitution of Union and States, so wrought they are, that the pigment was but nature's true reflection: so drank they in with copious draughts the elixir of nature, that the wind and the wire became rivals, and human thought and comfort were supplemented with new accessories of intercommunication. Truly has 'the course of empire taken westward its way," until in its zenith shines the star of popular government, invention and virtue, which sheds a halo of light and lustre around and about the rising people of the Occident.

"But I have perhaps forgotten that I was too narrow in the scheme of inquiry to District No. 6. Need I tell you who have seen it with your senses of the glories of the Columbian Exposition which opened the eyes of the world to the fact that the Western Continent could vie successfully with the East in all that goes to demonstrate mental and material wealth? Need I recount to you the triumphs of cities, the rising of Phoenix-Chicago,

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the founding of museums or the springing into life of our greatest university? And last, but not least, let me bring assurance that our beloved Order, whose foremost legislative body has just convened in this Queen City, has been in our District nurtured and respected until, out of the fulness of their bounty and a recognition of their duty, the members of the Order are foremost in assisting their brethren in the cause of education and charity. An integral part of the organic whole, District No. 6 has been sentient of the westward proclivities of civilization and has done within and without the Order its part in the making for truth and virtue.

"Thus achieving, thus pursuing, may we not with the poet look forward to the Golden Age which mankind in its westward march may yet enjoy, and may not fleeting time see the 'wisest heads' and noblest hearts created from that spirit which prompted men to see in the land of the setting sun the Temple of the Infinite at whose shrine the kneeling multitudes would breathe benisons for the progress of the world and their part in it."

Bros. Leo N Levi and Joseph Hirsh thrilled the company by their matchless eloquence, and Bro. Dr. William Herzberg, spoke appropriately on behalf of the work of the Order in the Orient. Such an assembly, representing religious enthusaism, forensic eloquence, noble thoughts and fervent aspiration, has rarely met within the contracted space of a banquet hall.

Although too much cannot be said of the hospitable efforts of the brethren of Cincinnati, and while it were invidious to point out any one specially, it is but justice to mention the names of Bros. Rau. Sturm, Spiegel Drucker and Abraham, who were in constant attendance.

Delegates of District No. 4.

Hyman P. Bush, Past Grand President of District Grand Lodge No. 4, is a native of the City of New York and left there for California in 1860. He was initiated in Pacific Lodge No. 48, in 1871.

Upon the institution of the District Court under the provisions of the Convention of 1885, he was elected a member of District Court No. 4, and served as one of the judges for several years.

For many years he was Treasurer of the B'ne B'rith Library of San Francisco, and since the organization of the I. O. B. B. Free Religious School at San Francisco, has been the Superintendent thereof.

At the late Convention held at Cincinnati, he was elected one of the Vice-Presidents. Mr. Bush served in the U. S. Sanitary Commission from 1864 to 1867 and has held several prominent Federal and State appointments and has been an officer of the National Guard of California since 1870.

D. S. Hirshberg was born in Oakland, California, and is 40 years of age. He was educated in the public schools of his native country and afterwards attended Brayton College. He joined the Order in November, 1875, and soon passed the chairs of Oakland Lodge No. 252. He has been a regular attendant upon District Grand Lodge No. 4 for sixteen years,

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DELEGATES OF DISTRICT GRAND LODGE NO. 4.

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has been successively 2nd Vice, 1st Vice and President of the District. In 1886 was elected a member of the District Court, which position he has filled without interruption ever since. He has been Under Sheriff of Alameda County, California, and Chief Clerk of the Mint of the United States in San Francisco. At the late Convention of the Order he was elected a member of the Executive Committee.

Mr. Hirshberg is President of the congregation of Oakland and is an earnest worker in Jewish matters. He is a fluent and forcible speaker. Mr. Hirshberg is a member of the I. O. O. F. and Knights of Pythias, and for five years has been Grand Recorder of the A. O. U. W. of California.

BRO. S. ZEKIND has been connected with the Order since 1859 and has been a member of District Grand Lodge No. 4 for 28 years. He served as President of the District Grand Lodge and was also a delegate to the Convention held at Richmond. He is warmly attached to the Order and has given his time and services freely to spread the Order on the Pacific coast.

LUCIUS L. SOLOMONS is a native of San Francisco and is in his 32d year. His father, Seixas Solomons, was one of the original founders of District No. 4, and President of the District in 1868. Lucius graduated from the San Francisco Boys' High School in 1881. He then engaged in newspaper work, subsequently followed mercantile pursuits, but finally read law and in 1887, at the age of 22, was admitted to the Bar and has been a practicing attorney ever since. He is a zealous and active member of the Order and fills now the position of Grand Orator of the District Grand Lodge.

BRO. JOSEPH ROTHSCHILD is a graduate of Yale College, is a member of the Yale Club and of the Harmonie, Concordia and Occidental Clubs of San Francisco. For two years he served as member of the Board of Education of the city of San Francisco and acted as legal adviser to the Board during the years of 1888 and 1889. He served as President of the District and was a member of the Convention which met in Richmond in 1890, where he was elected as member of the Court of Appeals, to which position he was re-elected at the Cincinnati Convention. He has always taken a deep and active interest in public affairs and as a public man wields considerable influence and has many followers where he leads. Genial and generous, his friends are hosts.

SIMON BARUCH, was born on the 1st day of April, 1854, at Loebau, Germany. When but 6 years of age his parents moved to Berlin where he received a collegiate education at the Friedrichs Werdersche Gymnasium. At the age of 19 he came to America and has been a resident of San Francisco for the past 22 years. He was initiated in Golden Gate Lodge No. 129, I. O. B. B., in the year of 1875, filling every office in the gift of the Lodge, and has ever since been a representative to District Grand Lodge No. 4. He is at present a member of the Finance Committee of District No. 4 and has been elected a member to the Constitution Grand Lodge Convention. He has always taken an active interest in the Order and is

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well known, not only throughout his own district, but in other sections of the country, for his zeal and energy in promoting the interest of the Independent Order of B'ne B'rith.

Delegates District No. 7.

Emanuel Raphael was born in Birmingham, England, in 1848. He came to Texas in 1859 and settled in the city of Houston, where he now resides. On account of the primitive condition of affairs in that State, and the Civil War which soon followed, Mr. Raphael received only a very meagre common school education. At 15 he was a telegraph operator, following that occupation until the war ended. He then took up mercantile pursuits. In 1872 he was chosen cashier of the Houston Savings Bank, which position he filled honorably for fourteen years. After that he read law and was admitted to the Bar in 1888. Mr. Raphael represents Houston Lodge No. 434, of Houston, Texas, composed of seventy members, none of whom are endowment members of the Order. Mr. Raphael is a facile writer and a ready speaker. He takes great interest in congregational affairs and a few years ago, on Yom Kippur, delivered an address entitled, "The Jew—The Survival of the Fittest," which was copied by many papers in the United States. Mr. Raphael belongs to no secret order except the B'ne B'rith, for which he cherishes the warmest esteem. He is an enthusiastic public school man and has been a member of the School Board of Trustees, of Houston, for six years. He is the manager of the Houston Clearing House, and although he does not aspire to public office he fills many positions of trust in the community where he lives. He was elected a delegate to the Constitution Grand Lodge, from D. G. L. No. 7, April 23rd, 1895.

Morris Marks is a native of Bromberg, Prussia, and is 49 years of age. He came to America with his parents when eight years of age, and was educated in the public schools at Natchez, Miss. Removed to New Orleans in 1864, where he married in 1867, settling in Donaldsonville. In the same year, he was elected Parish Judge, holding that office for a full term. In 1875, he was elected District Attorney of 4th Judicial District of Louisiana, and in 1876 he became Judge of said district. Also Presidential Elector on the Republican Ticket for the 3rd Congressional District, in which capacity he cast his vote for Hayes. In 1878, he was appointed and unanimously confirmed Collector of Internal Revenues for the State of Louisiana, which office he held until 1883, when he was appointed Receiver of Public Moneys. Removed in 1885 by President Cleveland, he returned to the Bar, and has ever since been engaged successfully in the practice of his profession. Although actively participating in the peaceful warfare incident to political life, often engendering bitterness of feeling, his genial disposition and inborn kindness of heart and soul made him numberless friends amongst men of all parties.

The history of his participation in humane undertakings is the history of many of the charitable institutions with which he has been actively connected ever since he made New Orleans his home, more especially the

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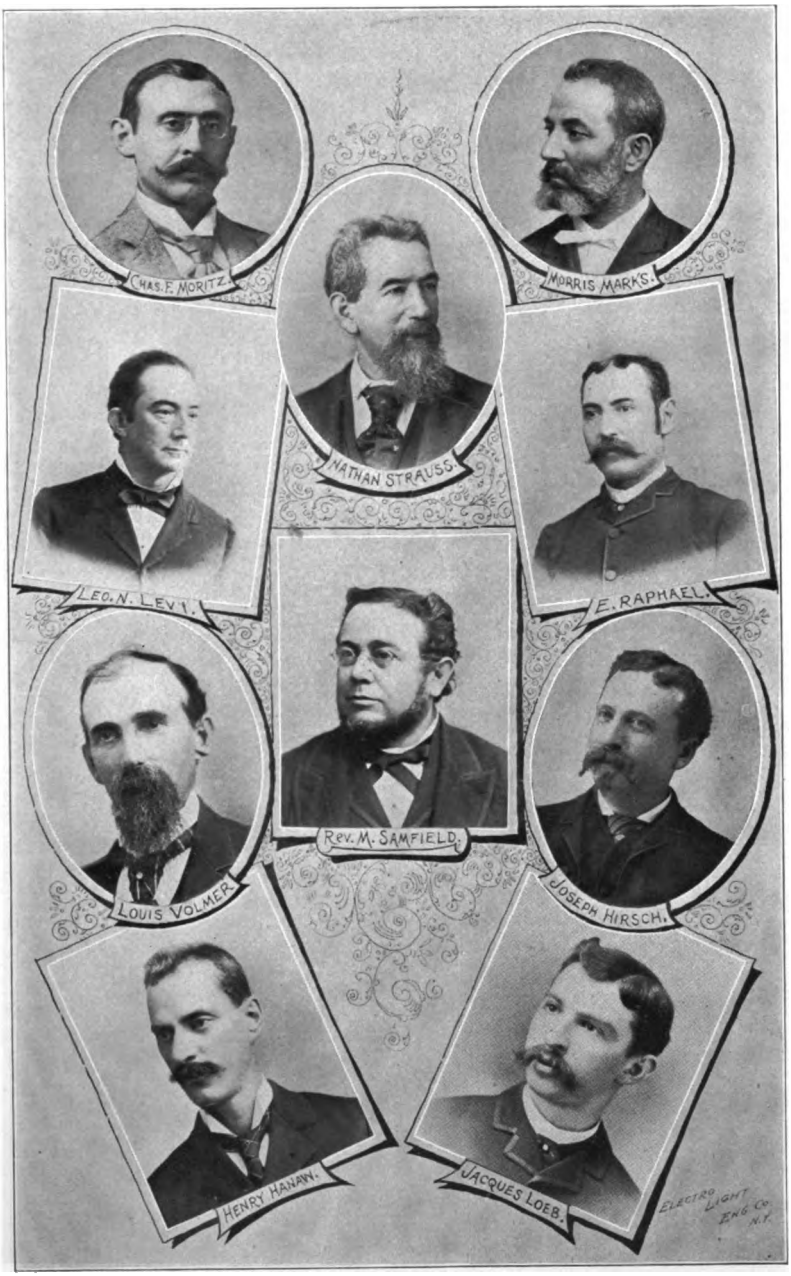

DELEGATES OF DISTRICT GRAND LODGE NO. 7.

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Touro Infirmary and Hebrew Benevolent Association, of which he was several times elected Vice-President, and of the Jewish Widows' and Orphans' Home, to all of which Societies he has rendered most valuable services. He was elected President of the District in 1893, having served previously as Second Vice-President.

NAT STRAUSS, Secretary of District Grand Lodge No. 7, was born in Wissenbourg, Alsace, and is now in his 60th year. He came to this country in 1850. He served as an officer in the Confederate Army, and came to Mobile in 1864, where he has resided ever since. He was married in 1868. In 1870, after the reconstruction times, he was elected to the first Democratic Legislature of Alabama, and was a member of the Committee of Ways and Means, of which the now distinguished Col. W. C. Crates was Chairman. He has never engaged in politics since. An active participant in the affairs of his congregation, he has been its Treasurer for the last seventeen years. He is a Charter Member of Beth Zur Lodge No. 84, and a familiar face at annual conventions. He has been a Director of the Cleveland Orphan Asylum since 1889, and of the Jewish Widows' and Orphans' Home of New Orleans since 1878. When the District Seat was removed from Memphis in 1891, at the earnest solicitation of his many friends, he accepted the position of Secretary of District Grand Lodge No. 7, and his zeal and energy has made the District one of the most active links in the chain of Grand Lodges.

CHAS. F. MORITZ is probably one of the youngest officers of District No. 7, being now in his 38th year. He was born at Cincinnati, O., Dec. 10th, 1857, and at the age of seven removed to New York, where he received a good education, graduating from the College of the City of New York in 1877 as a Bachlor of Arts. After teaching school for a few months in New York City, he came South and located at Montgomery, Ala., where he has resided ever since.

Mr. Moritz taught school in his new home about a year and then engaged in commercial pnrsuits. In 1878, he joined the Order as a Charter Member of Alabama Lodge No. 299, and from the time he entered it has been its most active supporter and mainstay. He soon passed through all the honors that could be bestowed upon him by his lodge, and has been its Trustee for ten years continuously.

Besides being connected with every Jewish organization of his adopted city, he belongs to many charitable institutions and Orders. For the past five years he has been a marked figure at all the conventions of this District, being one of the most active and earnest debaters on the floor.

In 1890, he delivered an able essay at New Orleans, on the "Racial and Religious Prejudice of the Jews." He has a literary bent and takes active interest in anything which tends to improve the mind.

For four years he has been on the Montgomery Board of Education, and was re-elected for five years.

HENRY HANAW, one of the delegates of District Grand Lodge No. 7, I. O. B. B., to the Constitution Grand Lodge, now residing in Mobile, Alabama, was born in Jackson, Michigan, August 15th, 1856, his father

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having been for many years a successful merchant of that city, and his parents having located in the said city in the early fifties. He is the oldest of twelve children. He attended the public schools of his native city until 1876, the course of study pursued by him in the public school having been a clasical course preparatory to entering college. In 1876 he entered the law department of the University of Michigan, and graduated in 1878. In that year, following his graduation, he spent several months in traveling through France, Germany and England, and on his return in 1878 opened a law office in the city of Jackson. The field being well occupied, however, and the business such as not to encourage young attorneys, in 1881 he went South, and in January, 1882, located in the city of Mobile, Alabama, where he formed a partnership with his present associates, under the firm name of Pillans, Torrey & Hanaw, which firm nas continued ever since unchanged, and ranks among the ablest in the State of Alabama. In 1877, he joined the Order I. O. B. B., in the City of Jackson, and in 1879 and 1880 as a representative or his lodge became a member of District Grand Lodge No. 6, and was elected to the Court of Appeals of said District,

He has always been deeply interested in matters appertaining to the affairs of the Order, and has never hesitated to perform whatever duties he might be called upon.

In 1885 he affiliated as member of Beth Zur Lodge, I. O. B. B., at Mobile, Alabama, and in 1888 he was elected as a delegate to the District Grand Lodge No 7, and has ever since continued to represent his Lodge at the District Grand Lodge meetings, serving on the Court of Appeals and Executive Committee of said District Grand Lodge. At the late convention held at Montgomery he was elected to the office of Second Vice-President of the District, and was also honored by being elected as a delegate to the Constitution Grand Lodge Convention held at Cincinnati. He has a number of times been asked to become a candidate for public office, but has invariably declined, his taste not running in that direction. The firm of Pillans, Torrey & Hanaw have built up a successful practice in the city of Mobile and are highly regarded by all having the acquaintance of the firm or its members. He has been a number of times elected President of the Fidelia Club of the city of Mobile, the leading Jewish Club, and finally, owing to the demands upon him of his business, declined re-election. He is also a member of the congregation and one of its trustees. The interest which he takes in the Order B'ne B'rith is not of that perfunctory character which is contented with securing positions of honor, but brings a warm heart and lively zeal into his work. He is an earnest, forcible speaker and the firmness of his convictions carries with it a force which kindles enthusiasm and readily makes converts.

RABBI M. SAMFIELD was born at Marktsteft, Bavaria, in 1844. His father, though ordained as a rabbi from Yeshivah at Gelnhausen, Hessen Nassau, passed also a very successful examination at the Teachers' College in Wuertzburg and held the position of public instructor for almost forty years, until pensioned by the Bavarian government. He devoted all his leisure hours to the education of his son, and it was chiefly due to his efforts that

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young Samfield already at the age of twelve years was far advanced in all branches of study and fully prepared to enter a Talmudical school. After receiving further instruction in Rabbinical lore at Hoechberg, in Rabbi Lazarus Ottensosser's Beth Ha-Midrash, he was sent to Bayreuth where he entered the Real Gymnasia and after two years, enjoyed the privilege of being aided in his studies by Dr. J. Fuerst. Returning to Wuerzberg he became a pupil of Rabbi Seligman Baer Bamberger, and took a course of philosophy at the Julius University of that city. After graduation the yonng rabbi took a special course in linguistic studies for another year. In 1867, Rev. M. Samfield came to the United State and soon received a call to fill the position of rabbi in the congregation "Bnai Zion," Shreveport, La. He acquired the English language with remarkable rapidity, devoted himself to the building up of his young congregation and became a staunch advocate of constructive reform. In 1871 he was elected rabbi of the congregation "Children of Israel" at Memphis, Tenn., a position which he holds to-day, the silver jubilee of his connection with the congregation occurring next year.

Dr. Samfield has been identified with every Jewish charitable movement in the South and with every non-sectarian benevolent institution in his city and State. He is one of the founders of the Tennessee Society for Prevention of Cruelty to Animals and Children, of the United Charities of Memphis, and of the Young Men's Hebrew Association of Memphis, and is vice-president of the Hebrew Relief Association and for over twenty years a trustee of the Cleveland Orphan Asylum. In 1873, when the yellow fever epidemic raged fearfully in Memphis, Dr. Samfield was one of the phalanx of heroes who at the risk of their lives visited and relieved the wants of the sick and destitute regardless of creed and nationality. The Constitution Grand Lodge, at its General Convention held in 1874 at Chicago, in recognition of his heroic conduct, passed a resolution commending his noble conduct. Rev. M. Samfield is warmly attached to the Order B'ne B'rith since he joined it in 1869 and established the first lodge in Louisiana. He is also a prominent member of the Order Kesher Shel Barzel, and the Masonic fraternity counts him among its mostly devoted veterans.

Louis Volmer of Little Rock, Ark., was born in the Rheinpfatz Bavaria, in 1840, and at the age of seventeen emigrated to this country, and procured a situation as clerk in the dry goods and plantation supply establishment of P. Frank and Bro., at Napoleon, Ark., then a thriving and growing Arkansas town, being situated on the Mississipi river, at the mouth of the White and Arkansas Rivers, making it the trading and shipping point from a vast and productive cotton growing country. This position he held for over four years; when, in 1861, the war broke out, he joined the Confederate army. After the capture of Little Rock by the Federal forces he remained there and entered into business under the firm of Bott and Volmer, and in May 1865, married Miss Henrietta Bott, a very popular and highly cultured young lady, the daughter of his partner. This partnership was dissolved in 1867, and since then Mr. Volmer is in business in the dry goods line, and is now at the head of the Louis

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Volmer Dry Goods Company. Socially the family occupies the respect of the community where they reside, and Mr. Volmer is the President of the Concordia Association, and treasurer of the congregation, Mrs. Volmer the President of the H. L. B. A., and Morris Volmer their oldest son is now the vice-president of the I. O. B. B. Lodge.

Louis Volmer joined the Order B'ne B'rith with the starting of Little Rock Lodge No. 158 in May, 1871, then attached to District No. 2, when there was no endowment attached to it. In 1873 when District No. 7 was organized in the city of Memphis, he was a member of that convention by virtue of being a Past President. By taking an earnest interest in the affairs of the lodge and of the District, he was frequently and for the last twelve years continually elected as a delegate to the District Grand Lodge Conventions, acting for many years as a member of the General Committee, and as such has organized several lodges in the State. He was elected Grand Treasurer in 1893, and modestly refused thereafter to accept any office in the D. G. L. He is now and has been for a number of years the treasurer of his lodge to which he is at each term unanimously re-elected. In acknowledgment for his services to the lodge for the past twenty-four years, the lodge with a unanimous vote nominated him as a delegate to the Constitution Grand Lodge Convention in Cincinnati, which nomination was confirmed by the District Grand Lodge by his election as vice-president.

JACQUES LOEB was born in Reichshoffen, Alsace, on March 31st, 1855. He was a pupil of the High School when the Franco-German war broke out. After the treaty of peace which gave his native province to Germany, when thousands of Alsatian youths emigrated, Mr. Loeb came to America in the fall of 1872. He has resided in Montgomery, Ala., ever since. He has become prominently identified with the business interests of the home of his adoption, his sterling qualities and integrity being recognized wherever he is known. He has taken a lively interest in educational, charitable and congregational works. He joined the I. O. B. B. in 1880, and has been a member of District Grand Lodge No. 7 since 1884; he has attended nearly every Grand Lodge session since. He was appointed in 1894 chairman of a special committee on endowment, and his report made at the Convention in April, 1895, elicited the highest consideration. As a result of this report, District Grand Lodge No. 7 will hold a special convention in July next with the purpose of revising and perfecting its endowment laws and system. Mr. Loeb attended the Constitution Grand Lodge Convention in Cincinnati as a special envoy on the part of Grand Lodge No. 7, to gather data concerning the endowment systems of the various Grand Lodges and to exchange views with their members.

HENRY GREENEBAUM was born on the 18th day of June, 1833, at Eppelsheim, in Rhenish Hessia, Germany, son of Jacob and Sarah Greenebaum, who had a large family of children. They were first cousins and grandchildren of Jacob of Rathskirchen in the Palatinate, a man born in the first half of the eighteenth century, who has become the ancestor of a large and influential body of men and women widely scattered in Europe

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DELEGATES OF FOREIGN DISTRICTS.

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and America at the present day. One of his sons, Henry, was a delegate to the Synod, held at Paris, in 1806, by the decree of the first Napoleon.

Among his grandchildren were Dr. Felsenthal, an eminent physician of Darmstadt, who died in 1885, also Dr. Greenebaum, who is still living at an advanced age as Rabbi Emeritus at Landau in Rhenish Bavaria. Among his great grandchildren, may be mentioned Dr. B. Felsenthal, of Chicago, now in his 72nd year, as also the subject of this biography. The fifth generation among the descendants of Jacob of Rathskirchen counts many names prominent in science, finance and commerce. The parents of Henry Greenebaum were especially devoted to the proper education of their children, and thus it was that Henry left Eppelsheim at the age of 11 years and had the benefit of a classical course of study at Alzey and Kaiserslautern prior to his leaving for Chicago in the fall of 1848, where he still resides. His history is a part of the history of the city, and marked for integrity, industry and the highest aspirations. His genial manner and sympathetic nature have won for him a host of staunch friends and admirers. To Jewish interests he has ever been a tower of strength and support. All the Jewish institutions of Chicago, congregational, charitable and educational, owe much of their success to his individual effort and service.

He has also been repeatedly called upon to fill public positions, which he has filled with credit to himself and to the benefit of the commonwealth. In the history of the I. O. B. B., he has played an important and conspicuous part. He became a member of Salomon Lodge No. 16, at Cleveland, Ohio, in 1855, that being the nearest Lodge to Chicago at the time, from which he took a card of withdrawal in 1857, in order to assist in instituting Mamreh Lodge, No. 33, at Chicago.

He assisted at the institution of Mamreh Lodge two eminent brothers of the Order, both of whom have since died, the Rev. Dr. Lilienthal and Bro. Renau, one of the original founders of the Order. Mr. Greenebaum was an active member of District Grand Lodge No. 2, for about ten years, was one of the founders of the Cleveland Orphan Asylum and a member of the Board of Trustees till 1875. In 1868, as a Delegate to the Convention of the Order at New York, he was most active in the Committee on Constitution, and aided by his colaborers, succeeded in thoroughly reshaping the legal structure of the Order and in placing it upon the strong foundation of the sovereignty of the Lodges.

In that memorable Convention he secured the granting of a charter for District Grand Lodge No. 6, whose first Grand President he became by unanimous choice, and succeeded himself for two terms. As father of the District, he stands to-day revered and loved by all the members of his District. His eloquence has often inspired brothers of the Order to renewed loyalty and devotion to the interests of the Order and humanity, outside of District No. 6, notably in Districts No. 1, 3 and 5.

In Germany too, he is very favorably known, having assisted Bro. Julius Bien, President of the Order, in instituting District Grand Lodge No. 8, at Berlin, in June, 1885. He was in attendance as a Delegate in

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the Convention of the Order at Richmond, Va., in June, 1890, and continued to take active interest in its affairs. He represented District No. 9. this Convention.

He is an active officer of the Jewish Training School at Chicago, and equally prominent in some of the German Organizations of Chicago, a Director in the German Altenheim, the German Press Club and a member of many other institutions and societies. His personal relation to the more prominent men of the Order is most cordial and pleasant and is considered by himself as one of the most valuable resources in his social inventory.

Mr. Henry Greenebaum has been a banker since 1854, changing the nature of his business from time to time as exigencies demanded; has had repeated trials and reverses, but he has never lost faith either in God, humanity or himself, and has never ceased to use every practicable opportunity to advance the happiness and interests of others At the 25th anniversary of the Cleveland Orphan Asylum he delivered a sterling address, and at the annual meeting of District Grand Lodge No. 6 at Grand Rapids, Michigan, in February, 1892, he delivered an address on "Knowledge and Character," which was published in full in THE MENORAH.

BROTHER SALOMON MARX, a native of the so-called golden city of Mainz on the Rhine, is in his 60th year. His youthful surroundings were such as to instill into his youthful heart the love for all that is grand and inspiring in nature, growing up with ideas lofty and liberal. He came to New York in the year 1853, and as soon he became of age he joined King Solomon Lodge, F. and A. M., also New York Lodge No. 1. of our Order, affiliating later on with Washington Lodge No. 19, in both of which he held high offices. Shortly before the outbreak of the late civil war he removed to New Orleans, La., where, by devoting his energies to the elevation of the social and religious condition of our people, he made his influence keenly felt.

He started the first Jewish social, literary and musical society of that city, the "Deutsche Companie," whose President he was for nine consecutive years, and which consisted of the very best element, assuming later on the name of "Harmony Club," which is yet in existence. He paid a great deal of attention to religious reform and was one of the prime movers in the formation of the Congregation Temple Sinai. When the Southlands became part and parcel of District Grand Lodge No. 7, and already prior to it, Brother Marx became the father and founder of more than twenty new lodges and is still at work in creating new ones.

During the dreadful yellow fever epidemics, especially during those of 1867 and 1878, Brother Marx distinguished himself most valiantly, gaining for himself the title of "The Jewish Hero of Epidemics," hence the Constitution Grand Lodge, which met at Philadelphia in January 1879, of which he was a member, bestowed upon him great and special honors, and he was also elected as one of the members of the Court of Appeals.

As a contributor in prose and verse to the German, French and American newspapers of that city ever since he made his abode there, he has always wielded a great influence with them, and it can not be denied

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that in no city of the United States is the press so much in harmony with all that is Jewish, as is that of New Orleans. It is generally acknowledged that by the metrical English translations made by Brother Marx of the German songs rendered at the Singing Festivals of the North American Saengerbund, alternately held at St. Louis, Milwaukee, New Orleans, Cleveland, and elsewhere, he has made the non-German lovers of art, familiar with the beauties of German poetry and folk-lore, and his songs, written for both the Jewish Orphans' Home and the German Protestant Orphan Asylum of New Orleans, have always found a touching echo in the hearts of the people. An honorary member of a great number of societies and lodges, he has been often called upon to deliver addresses and lectures, to write festive poems and humorous ones, and has at all times been very successful in what he undertook, and there is at this time no man, be he Jew or Gentile, in the Crescent city, who has become the recipient of so many gifts, so many presents as Brother Marx has. During and after the close of the civil war, his home has been a regular House of Refuge for our people, and up to this day, there is hardly one of the old friends coming to New Orleans, who does not call to see the old war-horse.

Always polite, amiable, kind and willing, he has befriended thousands of people and has become well liked, especially amongst the ladies, who have ever looked upon him as a veritable cavalier.

When, some 14 years ago, the first Russian refugees landed at our shores, and over 400 of them were sent to New Orleans, Brother Marx rendered signal services and endeared himself to them, so that they bestowed upon him the sobriquet: "Father Marx."

Blessed with a noble wife and good children, he enjoys the evening of life in a most happy manner, while his aged body conceals within a most youthful heart, giving promise yet for many years of usefulness and philanthropic deeds, which is surely the sincere wish of all who know him.

Bro. Marx shares with Bro. Greenebaum the honor of representing District No. 9.

Notes.

District No. One will have a sort of Volksfest at Sulzer's East River Park in New York City, on the 24th of July. Each lodge will have its own rallying ground within the Park, and interesting features will mark the festival, among which will be musical renditions by the Hebrew Orphan Asylum Band and Sheltering Guardian Society Drum and Fife Corps.

There have been none but pleasant echoes of the recent Convention.

The hospitable greeting which was given to the delegates to the Convention and their lodges, by the members of the lodges and citizens of Cincinnati, will be a lasting memory to the delegates and ladies who visit the Queen City.

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Dr. E. M. Friedlein celebrated his eighty-eighth birthday on the 26th day of May, in the full enjoyment of his mental faculties and in fair physical condition. A host of friends presented to him their congratulations.

District No. 4, is the originator of the Junior Auxiliary Lodge idea, which was adopted by the Convention.

' District No. 7, is charged with the work of Propaganda, in spreading the Order into Central America and the West Indies.

Bro. Leo. N. Levi, of Galveston Texas, who was the Chairman of the Committee on Propaganda, will address the lodges of District No. 3 during the coming fall.

Each District will hereafter be allowed the sum of Five hundred Dollars annually, for the purpose of adopting such measures as will enable it to extend its usefulness and increase its membership.

The members of Chananiah Lodge, and their ladies visited the Home at Yonkers on Sunday, the 19th of May. After roaming around the grounds a collation was served. Addresses were made by William A. Gans, the President of the recent Convention, Bros. Emanuel and Anhalt, of the Board of Governors, and Bro. Stern the President of the lodge, and other members.

Manhattan Lodge, No. 156, paid a visit to the Home at Yonkers, on Decoration day (30th of May). About two hundred and fifty members and their ladies formed the party. The details of the visit will appear in the next issue of THE MENORAH.

Isaiah Lodge No. 49, will visit the Home with their ladies, on Sunday June 9th.

Joseph Rothschild, of San Francisco, ex-President of District No. 4, who was one of the delegates to the Cincinnati Convention, attended by invitation a meeting of the General Committee of District No. 1, at its rooms, on Monday evening, May 13th. In commemoration of the visit and as a mark of esteem, Bro. Rothschild was unanimously elected an honorary member of the Committee.

The B'ne B'rith Club, which was recently organized, and which has taken quarters at the corner of 60th Street and Lexington Avenue, in this city, had a formal opening on Saturday evening, the 18th of May. The Club house, which is sumptuously furnished with all the requisites of club life, was elaborately decorated for the occasion, and the spacious

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parlors were filled with plants and exotics. All the dignitaries of the District were present. The ladies were there in full numbers and the members of the Club were jubilant at the successful character of its first gathering. Many non-members of the Order were also present, and about twenty propositions of this class have already been received. Excellent music was discoursed during the promenade and dancing followed. Bro. Adolph Hirsh is the President of the club.

The delegates from District No. Seven came to the Convention directly from Montgomery, Ala., at which place the Annual Session of the Grand Lodge had just been held. The citizens of Montgomery must have been very generous to our Southern brethren, judging from the glorious accounts which were given of their visit to that City.

Gideon Lodge of Albany, N. Y., has just initiated twenty-four new candidates.

Dr. Herzberg, who represented the lodges of Palestine in the Convention, sailed for his home on Wednesday, the 22d of May.

It has been generally expressed that one of the most enjoyable features of the recent visit to Cincinnati was the visit to Dr. Wise's Temple, during which the Doctor delivered a vigorous sermon with cordial references to the Order's work.

The Committee on Intellectual Advancement of District No. One of which Brother William A. Gans is Chairman, visited the combined meeting of Edward Everett, Arnon-Centennial, Independence and Abarbanel Lodges on the 8th of May. Addresses were made by the Chairman, Wm. A. Gans, Hon. Moritz Ellinger, J. Kantrowitz, President of the District, Morris Goodhart, Henry Duschnes, (who presided), David Keller and others.

It has been generally said that District No. Two outdid itself in the manner in which it entertained and cared for its guests to the Convention.

Many subscriptions were made for the book, "The Jew as a Patriot," of which Hon. Simon Wolf is the author. The proceeds of the book will go to the Atlanta Orphan Asylum.

Though the question of making the Yonkers Home for Aged and Infirm a national institution was not brought to the attention of the recent Convention, there are many advocates of the scheme. It is rather a matter for the respective District Grand Lodges to consider as to its advisability.

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Brother A. E. Frankland, who died in the City of Chicago during the week that the Convention was in session in Cincinnati, was at one time Vice-President of the Order.

The Convention Number of THE MENORAH made a great hit, and its enterprise was commended. It is intended to introduce such features in the MONTHLY as will make it still more welcome to our subscribers.

One of the huge Cincinnati candy stores had a large Menorah made of silvered candies upon the floor of its show window, and "Welcome, I. O. B. B.," also of silvered candies, ending the improvised copy of the ancient emblem.

Brother Victor Abraham, who is also the President of the Cincinnati Club, made an ideal toast-master.

The grateful treatment of the Order by the Cincinnati daily press, and the liberal accounts of the proceedings which they published, are deserving of hearty recognition.

Literary

THE INFLUENCE OF THE ZODIAC UPON HUMAN LIFE. By Eleanor Kirk, assisted by J. C. Street, A.B.N. Brooklyn: The Idea Publishing Co.

Astrology, or the science of the influence of the heavenly orbits upon the life of man individually and nationally, is as old as civilization and had probably its origin in Chaldea and Persia. The Zodiac or the twelve stars as they appear and seem to rule the twelve months of the year, had a special attraction or speculative thinkers and metaphysical minds, and became part of the philosophy of mysticism embodied in Hebrew tradition. Even so great a mind, so profound a scholar, so accomplished a scientist as Maimonides was a firm believer in astrology, and Leo de Modena, the Jewish iconoclast of the seventeenth century, could not free his mind from the belief that the stars of the Zodiac were ruled by specially ordained agents of heavenly appointment, who disposed of man's destiny. Wallenstein's belief in the revelations of the Astrolabe is well known, and though modern astronomy has brushed away astrology as the science of chemistry has extinguished alchemy, the belief still prevails to a great extent that the human body is but a microcosm of

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the great macrocosm, the universe, and that we may distil much wisdom from the study of the mysterious alphabet writ in the heavens and spelled out in the Zodiac. The author dives into the mysterious subject of the Zodiac with much intelligence, and her presentation of the subject is so rational that the student of abstract thoughts and delights in the exploration of the emotional and sentimental grounds which absorb so large a portion of religion, will be delighted with the book, and find solace and encouragement in following the lead and guidance of Eleanor Kirk.

NAHIDA REMY'S THE JEWISH WOMAN. Authorized translation by Louisa Mannheimer. With a preface by Professor Dr. Lazarus. Cincinnati: Press of C. J. Krehbiel and Co. 1895.

Mrs. Louise Mannheimer has rendered a valuable service not only to the cause of Judaism, but to the cause of womanhood, by the excellent rendition of Nahida Remy's book "The Jewish Woman" into English. Nahida Remy, now Mrs. Lazarus, was peculiarly qualified to write the story of the Jewish woman, by a thorough and exhaustive study of the subject and by an enthusiasm and love for it, which stands unique in the history of literature. We all know that foreigners often understand best to bring out the characteristics of nations other than their own, and delving into subjects that have to be approached with a caution natural to any one who enters a field which has to be cultivated from the beginning. We thus have the American Ticknor write the best history of Spanish literature, that other renowned American, Motley, write the best history of the Netherlands, the Frenchman Taine write the best history of English literature, the German Professor Martzner write the best English grammar, and the Dane Von Holst write the best history of the rise and growth of the American Constitution. And here we have a story of the Jewish, woman as she appears in the history of the literature of Israel, by a woman educated and trained as a Christian, depicted with a love, an enthusiasm, a comprehension of the finest traits of womanhood looming up in the checkered life of Jewish people, which can not but kindle admiration for the beautiful pictures woven by the most skilful hand into a magnificent wreath. Admiration for the pictures so heightened by the contemplation of the deep erudition of the authoress, of the familiarity of the woman who mastered a literature inaccessible and full of pitfalls for Jewish students, who pursue these studies as the indispensable accessories to their vocation and pro-

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fession. With the increased interest which Jewish American women take in developing the religious idea and religious life of their people, and their efforts in bringing the Jewish girl and the Jewish mother within the genial influence of the Jewish religion the book must prove a welcome boon and a powerful help in advancing the work which the best among Jewish women are engaged in. But the book is so attractive in its style and so fascinating in the panorama which it unfolds that every young lady or every matron with any cultivated taste will find a delight in conning its pages, and Mrs. Mannheimer has succeeded so well in her translation that the most fastidious purist will have trouble to discover any fault with the rendition.

The book is typographically well appointed and there is every reason to hope that Nahida Remy's "Jewish Woman" will be read with as much avidity, by Jewish women at least as, the fad of modern times, the well advertised "Trilby," and certainly with greater profit for mind and heart than the latter.

PUBLISHERS NOTES.

CLARK'S MILE-END SPOOL COTTON was the original brand in the United States.

It is sold everywhere, and is admirably adapted for machine use, combining both strength and smoothness.

We have known many people, who, when they have used it once, refuse all other brands.

As a distinguishing feature, the White cotton is wound on black spools.

They have lately also introduced special brands of Crochet cotton and darning cotton, and the best recommendation we can give them is to ask our readers to compare them with other brands.

FOR AN EVERY DAY hard service typewriting machine the Yost has no competitor, in our opinion. It is entirely self-contained and wholly reliable for work at all times. Its inking department is a fixed pad which is apparently inexhaustible and is so placed that it never soils the paper or the hands of the operator. The impression is given by steel type and the mechanical movement by which they are operated works perfectly, every letter striking accurately in a center guide about one-eighth of an inch square. All the other features of the machine are convenient and easily accessible for cleaning. We have made this tribute to the machine without the knowledge of the makers of it, and solely because it is worthy of mention as an example of American mechanical ingenuity.

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MERIT ACKNOWLEDGED—ROYAL BAKING POWDER ESTABLISHED AS THE STANDARD FOR PURITY AND STRENGTH.—Since the United States official report of the investigation of food products was published, showing the Royal Baking Powder at the head of the list for purity and strength, while nearly every other brand on the market was shown not only to be deficient in leavening power but to contain some form of obnoxious impurity, many of the official State and city chemists have adopted this powder as the standard for strength and quality in their general tests and comparative analyses of other powders.

The Royal Powder has been before the public more than a quarter of a century, during which time it has been the subject of test by the food authorities, both State and national, to such an extent that its superlative purity and superb qualities in all respects as a leavening agent are confirmed beyond a shadow of doubt, and hence any action by the authorities toward making the cheap, low test powders conform to the high standard found in the Royal brand will be in the interest of the consumers.

PABST MALT EXTRACT.—The "Best" Tonic is probably as well known as any of the company's products. Established six years ago, this concentrated liquid extract of the nutritive principles found in malt, combined with hops, has been pushing forward until to-day the sales equal or exceed any other malt extract in the world. This supremacy has been attained by merit coupled with the energetic efforts of the company to make it known. Almost everyone is familiar with the little "Secret" books, which exceeds in circulation every other book published except the Bible, as some 37,000,000 have been issued. It is in the advertising department of the company that the initiative power of the "Best" Tonic originates, and it is also in this department that the literature of the company is created. So large have become their advertising efforts that the United States Government at certain seasons of the year establishes a post-office for the use of the "Best" Tonic business alone, and the volume of the correspondence would be amazing to the uninitiated.

In competition at the Columbian Exposition, with every Malt Extract known to fame, Pabst Malt Extract, the "Best" Tonic surpassed them all and secured the hundred points of perfection. It therefore stands the highest attainment of scientific brewing.

DODD'S AGENCY, which has been continuously in business at 265 Washington St., Boston, since April 1st, 1867, has issued their "Advertisers' Newspaper Manual." It is, in point of convenience, perhaps the best of the many Directories now published. Besides a memorandum column for checking contracts, circulations, etc., it marks a new departure in announcing that this Agency is ready to receive orders for checking as well as placing advertising; in fact, this has been incorporated in the title of the corporation which succeeds to the old business.

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They have also issued in a very complete form a Telegraphic Code, which when universally distributed must be of great importance to both the newspapers and advertisers.

CASTORIA is truly a marvelous thing for children. Doctors prescribe it, medical journals recommend it, and more than a million mothers are using it in place of Paregoric, Bateman's Drops, so-called soothing syrups and other narcotic and stupefying remedies. Castoria is the quickest thing to regulate the stomach and bowels and give healthy sleep the world has ever seen. It is pleasant to the taste and absolutely harmless. It relieves constipation, quiets pain, cures diarrhœa and wind colic, allays feverishness, destroys worms, and prevents convulsions, soothes the child and gives it refreshing and natural sleep. Castoria is the children's panacea—the mother's friend.

Castoria is put up in one-size bottles only. It is not sold in bulk. Don't allow any one to sell you anything else on the plea or promise that it is "just as good" and "will answer every purpose." See that you get C-A-S-T-O-R-I-A.

The facsimile signature of is on every wrapper.

QUIET DELL, W. VA., Aug. 23d, 1894.

Gentlemen:—We had to raise our baby by hand, and we gave him Castoria regularly, and at six months old he weighed 20½ lbs. He is now eleven months old and is the picture of health.

J. N. COTTRILL & WIFE.

DON'T WORRY YOURSELF and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

FOR OVER FIFTY YEARS.—Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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VOL XVIII. NO 1

THE MENORAH MONTHLY

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Official Organ of the B'nai B'rith.

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303394

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For Babies and Children.

All children need the elements of food found in Cod-liver Oil and Hypophosphites of Lime and Soda. Many are able to derive these properties from their ordinary food. *But many do not;* consequently they do not thrive. Their teeth are defective. Their bones are not properly formed. Their blood is depleted, cheeks lack color, and vitality is at a low ebb. Their brain takes all their nourishment and nothing is left for the groundwork of their future health.

Scott's Emulsion

of Cod-liver Oil and Hypophosphites, is an easy and concentrated form of the food properties that are *absolutely necessary* to all growing children. It overcomes wasting tendencies, enriches and purifies the blood, makes healthy flesh, and brings rosy cheeks and bright eyes to all the babies and children who take it. It is nourishment to the bones as well as to the vital organs and muscular system.

Trade-Mark.

"Christian Intelligencer."

MESSRS. SCOTT & BOWNE, NEW-YORK, Nov. 5, 1894.

GENTLEMEN—A sense of gratitude for the benefit received from the use of Scott's Emulsion of Cod-liver Oil, in the case of my young son, prompts me to write you that others may profit by my experience. For some months the little fellow, who had never been a rugged child, seemed to steadily waste away. He lost all desire for play, became weak and nervous, had little appetite, much trouble in obtaining sleep, and was very susceptible to the slightest changes in the weather. I was advised he was growing too fast and a tonic prescribed, but he continued to lose in weight. One day a friend said: "What that child needs is *more nourishment*, and the thing to give him is Scott's Emulsion of Cod-liver Oil. It would make a new boy of him in a month." He spoke so earnestly I decided to follow his advice, and the effect was almost magical. An improved appetite was at once noted, the roses gradually returned to his cheeks, he experienced no trouble from sleeplessness, a spirit of fun and desire for play developed, he gained rapidly in weight, and in about a month verified my friend's confident prediction, for he was indeed a new boy. To-day he is apparently as strong and healthy as a child could be, and the wonderful change was wrought by Scott's Emulsion of Cod-liver Oil and Hypophosphites.

Respectfully yours, R. F. BOGARDUS.

SCOTT & BOWNE, New-York City. All Druggists. 50 cents and $1.

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The Uses of Cod-liver Oil

are devoted in a large measure to all those ailments which are indicated by impoverished or diseased blood, with the consequent wasting of tissue and strength. The germs of disease, like the germs of Scrofula and Consumption, are overcome through the blood by the same properties in Cod-liver Oil that cure Anæmia, which is impoverished blood. Cod-liver Oil is a food that makes the blood rich and free from disease.

The Problem,

however, is how to feed the blood with the properties of Cod-liver Oil without taxing the digestive organs, and without nausea. The solution of this problem is ***Scott's Emulsion.*** No other form of Cod-liver Oil is so effective. The only way to insure a prompt assimilation of Cod-liver Oil is to take it in the form of an emulsion,—but there are emulsions and emulsions. ***Scott's Emulsion*** has only one standard—the highest. It contains only the first grade of Norway oil, and an experience of twenty-years has made it a *perfect emulsion.* The oil is evenly and minutely divided, its taste is completely disguised, and it is not only easy on the stomach but it actually aids digestion and stimulates the appetite. Any physician will tell you why this is so. Told in a few words, the reason is that ***Scott's Emulsion*** supplies principles of food the stomach ought to have in order to digest other foods properly.

A Testimonial.

N. Y. PRACTICAL AID SOCIETY,
327 West 36th St.

MESSRS. SCOTT & BOWNE. New York, Oct. 16, 1894

Gentlemen:—I desire to express my sincere thanks to you for what Scott's Emulsion has done for many that have applied to this Society for aid. One year ago a woman who had been sick for nineteen months with Rheumatism and was almost helpless, came to us for aid. I gave her a bottle of Scott's Emulsion. She began to improve. She took in all five bottles and to-day is a perfectly well woman; weighs 198 pounds, and has been cooking since last May (for she is a cook). I have a young lady in one of the large dry goods stores to-day, that could not work without Scott's Emulsion. She was given up with consumption. These are only two of many cases. You can refer to me any time. I am using it all the time and would not be without it. Babies grow fat, fair and beautiful with its use, and mothers grow strong and healthy while nursing if they will use it. More than this is true of your most valuable remedy. I wish the whole world knew this as well as I do.

Very respectfully yours, MRS. L. A. GOODWIN, Supt.

Scott's Emulsion cannot be duplicated by a druggist. Don't take substitutes. Get the best—***Scott's Emulsion***—and get the best results. Send for pamphlet. FREE.

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XVIII. No 3

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AFFAIRS OF THE ORDER Editor's Notes

LITERARY REVIEWS Publisher's Notes

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No Mystery About It.

There is no disguising the fact that Scott's Emulsion is Cod-liver Oil. It is not a mysterious something that people know nothing about, but it is simply Cod-liver Oil emulsified, or made into a condition that can be easily digested and assimilated without nausea or disturbance to the stomach. It has all of the well-known and remarkable virtues of Cod-liver Oil and none of its bad features.

To this natural flesh-forming and strength-giving food we add the Hypophosphites of Lime and Soda, which materially increase its remedial value and make an ideal combination for all conditions of wasting, whether in children or adults. It is conspicuously the food-medicine for persons with pulmonary complaints or those having low vitality, and as a food for sickly, delicate children, its greatest usefulness is manifested.

Don't be persuaded to take something said to be "just as good." Scott's Emulsion has had the endorsement of physicians for twenty years. It cannot be duplicated.

SCOTT & BOWNE, New-York City. All Druggists. 50 Cts. and $1.

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XVIII

No 4

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THE MENORAH MONTHLY

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GENIUS.

Webster gives as one of the definitions of genius—"A superior power of invention or origination of any kind, or of forming nice combinations."

The originator of Scott's Emulsion may truly be called a genius, as the great value of this remarkable preparation is due to the nice or happy combination of two of the most remarkable constructive and flesh-forming agents known in medical science, namely: Cod-liver Oil emulsified or made easy of digestion and assimilation, and the Hypophosphites (or Phosphorous) which are so important in the development and growth of the osseous or bone and nerve systems.

The perfection of the combination has given the medical world not only a most nourishing and palatable food, much more effective than the plain oil, but a remedial agent of great power in all diseases where wasting or loss of flesh is manifested, notably Consumption, Scrofula, Anæmia and the various wasting diseases of children. It also has magical effect in the cure of ordinary coughs and colds.

Don't let the dealer try to talk you into something else that he says is "just as good." Tell him you know what you want, and that is, Scott's Emulsion.

Scott & Bowne, New York. All Druggists. 50c. and $1.

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CONVENTION NUMBER.

Vol. XVIII.
No. 5.

May, 1895.

THE ·MENORAH· MONTHLY

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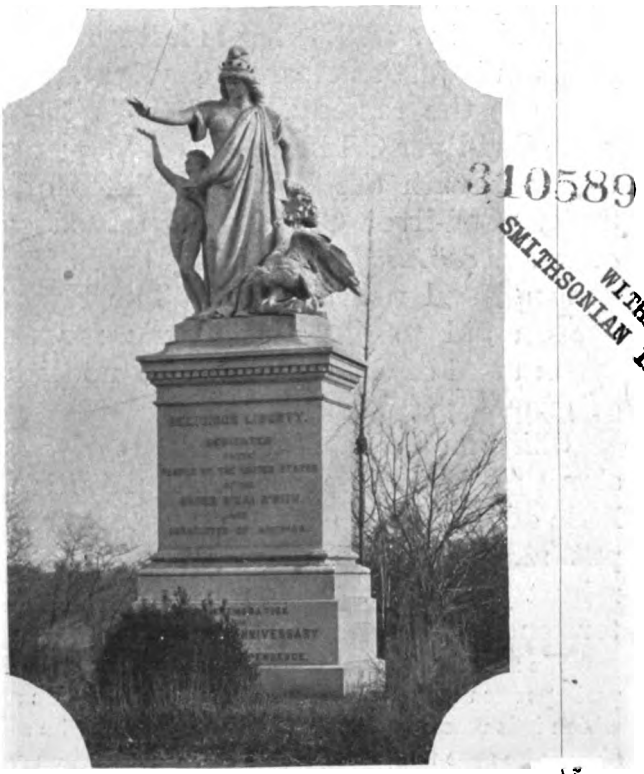

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Food for Children.

It often seems strange to mothers that with all their care in preparing food for their children they do not thrive. They grow thin and pale, and there is plain evidence that their food does not give them enough nourishment. *They do not assimilate it.*

It is just this condition that leads to the wasting diseases so common to children nowadays. Non-assimilation of food is the starting point. Healthy children require about one-third of their nourishment for their brain. Sickly children, who assimilate only a small portion of their food, need it all for the brain and nothing is left for the body. The problem is just as clear as daylight.

So is the remedy. In Scott's Emulsion you have Cod-liver Oil in an easy and palatable form, together with the Hypophosphites of Lime and Soda. Cod-liver Oil has been used successfully *over two centuries.* Nothing takes its place as a concentrated nourishment. The Hypophosphites are an aid to digestion, tonic for the nervous system and of especial value to nourish the bones of growing children.

Children always like the taste of Scott's Emulsion. This makes its administration easy. A little of it given to children after meals seems to put new life into them. It makes them rosy, robust and plump. It overcomes their wasting tendencies.

We sell two sizes. The 50 cent size will afford a trial, and perhaps for temporary affections, such as Coughs and Colds (for which it is most excellent), this quantity may be sufficient. But always be sure to receive Scott's Emulsion when you call for it. There is nothing else "just as good."

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Vol. XVIII.
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June 1895.

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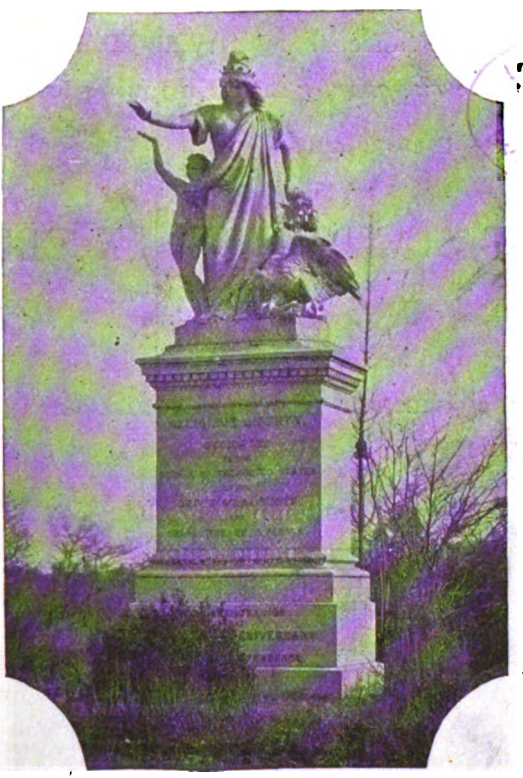

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Edited by M. ELLINGER.

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THE MENORAH

Edited by M. ELLINGER

APRIL, 1895

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